Zion's Herald.

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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The "potato patch" scheme worked profitably in New York city last year. A total of 138 acres of vacant lots, temporarily loaned for the purpose and apportioned among eighty-four poor persons or families, yielded $12,000 worth of crops, the expenses being only $800. A superintendent and two assistants directed the labor of the planters and tillers. This is an encouraging result pecuniarily, without reckoning the industrial habit and the accompanying self-respect fostered. A larger acreage will probably be loaned for next season.

The Russian thistle has reached Weehawken, N. J., by the inevitable facility afforded for its dissemination by the great trunk lines passing through those Western States which have been invaded by it. It will spread rapidly and come further East unless energetically extirpated. Congress has decided that its eradication must be undertaken by local effort; and, if this does not suffice, by invoking State aid; it does not come within the province of the Federal Government to appropriate money for destroying it. It reached this country in 1878, imported, it is supposed, in some black flaxseed brought over by an immigrant. It has become a serious pest in the Northwest.

The Powers still hesitate to intervene in the case of Turkey. Their fleets are assembling within striking distance of the Turkish capital, but nothing has been done, at this time of writing, to check the massacres that are daily reported. The Sultan appears to have lost control, amid the frequent conspiracies against his life and the revolutionary ferment that may reach the point of ebullition at any moment. American mission buildings at Harpoot have been sacked and burned, but the missionaries themselves have been spared. It is estimated that 20,000 persons have been massacred since the Sultan accepted the scheme of reform. How much longer this awful savagery is to continue, is a matter for painful speculation.

United States mail cars hitherto have been the frailest in construction, and the most vulnerable to attack by robbers, of any that run on the rails. As a consequence the death-roll of railway mail clerks has mounted up into the hundreds during the past twenty years, while scores have been crippled because the mail car could not withstand the shock of collision as well as the passenger coaches. It is gratifying to learn that new cars have recently been built, armor-coated so as to be bullet-proof, without platforms, the inside of tough yellow pine, mounted on trucks that are marvels of strength, and fitted with anti-telescoping and other devices that make them practically wreck-proof. The Baltimore & Ohio road inaugurates this improvement with nine new cars; other roads are building similar ones.

Every year, in military reports to the War Department, the defenceless condition of our sea-coast is urged upon Congressional and public attention. Appropriations, of course, are annually made, but on so small a scale that years must elapse before our great coast cities will be placed in condition to resist hostile attack. Property thus exposed to possible destruction in twelve seaports enumerated by the late Samuel J. Tilden aggregates in value $5,000,000,000! Gen. Miles sounds the note of warning afresh in his recent report to the Secretary of War. A hundred and twenty-five millions at least are imperatively needed for adequate coast defense. Then, with double our present number of battle-ships — seven more than we now have — our ability to defend ourselves against any foreign power, or to maintain any imperiled right, would be recognized, and our diplomacy would cease to be timid.

The rumor that the Nicaragua Canal construction may be undertaken by private enterprise backed by English capital, has plausible ground from the fact that the canal promoters have been studying the remarkable work done by the excavating machinery used in the Chicago drainage canal, and are convinced that by these improved methods the proposed work at Nicaragua could be completed at less cost and in quicker time than had been calculated — thus making an appeal for governmental aid no longer imperative. It is estimated that the machinery in operation at Chicago accomplishes more work than 850,000 men armed only with picks, shovels and wheelbarrows could do in the same time. Had similar machinery existed in De Lesseps' time, the Panama Canal might have been a success. That it is equal to the solution of all the excavating or boring difficulties at Nicaragua, is considered certain.

In determining the question of damages arising out of captures of Canadian sealing vessels in Bering Sea prior to the Paris award, Great Britain brought in a bill of $700,000, but consented to settle for $425,000, if paid in 1894. The late Secretary Gresham consented to this, but Congress refused to appropriate the money on the ground that the reduced demand was excessive, and that the Canadian ownership of some of the captured vessels was doubtful. Within the past fortnight the British Minister in Washington, aided by two Canadian cabinet officers, has arranged with our State Department for the appointment of a joint commission consisting of one representative each from Great Britain and this country, to meet at Victoria, B. C., to assess the damages suffered by the Canadians. If the commissioners fail to agree, a third member will be chosen. This convention will be sent promptly to the Senate, upon the reassembling of Congress, for ratification.

Boston Harbor Improvement.

The need of deeper, wider and straighter channels to accommodate the growing commerce of this city, has been seriously felt by our business men. It was the chosen topic for discussion at the annual banquet of the Merchants' Association last Friday evening, when its various phases were discussed by some of the most eminent speakers that ever graced an occasion of its kind. The assemblage was a brilliant one. Senators Hoar and Frye, Gallinger and Platt, with a score, more or less, of Congressmen, were sandwiched in at the tables with such officials as the Collector of the Port, the Postmaster of this city, the vice-president of the Canadian Pacific Railway, the Lieutenant Governor of the State, Col. S. M. Mansfield of the Army, Hon. Alden Speare, president of the Associated Board of Trade, Sub-Treasurer O'Neill, and an extended list of representative business men, forming a gathering rarely excelled. Our space will not permit of even a *résumé* of the speeches delivered. The most clear and concrete statement of the facts and urgency in the case was presented by Mr. Speare, and formulated in a resolution which was unanimously adopted. He showed conclusively that while our commerce, foreign and domestic, had increased more rapidly than that of sister cities, more rapidly even than that of New York since 1884, the national appropriation for harbor improvement had fallen behind, in just proportion, those made for such ports, as, for example, Philadelphia and Galveston. To retain our commercial prestige as the second in importance in the United States, the resolution asked for an appropriation of not less than $6,000,000 to deepen existing channels to thirty feet at mean low water, and to widen them to at least twelve hundred feet; and "to open a fair waterway for vessels of the largest class through Broad Sound into President Roads." Boston's need will be urgently pressed at the approaching session of Congress.

The Latest Civil Service Order.

It was promulgated on the 8th inst. in the shape of an amendment of one of the civil service rules by the President; but its significance was not immediately apparent. It affects the postal service only, and was adopted on the recommendation of the Civil Service Commissioners. When fully carried out, it will work a revolution in this branch of the public service. The plan is to attach fourth-class post-offices to the nearest free delivery office as sub-stations, thus bringing their officials into the classified service as employees of the central office, and yet not destroying the individuality or name of the local office. The postmasters of local offices will be called superintendents, or some similar name, under this ruling. As a result of this consolidation the country will shortly be divided into great postal districts, aloof from politics, the employees in each subject to transfer from office to office as increased efficiency may demand, and all of them assured of retention so long as they perform their duties satisfactorily. Thus, in this State, from Boston, as the metropolitan office, a good clerk may be sent to an office fifty miles away as superintendent, or an efficient country clerk may be transferred to a high position in the central office. After awhile State lines may be ignored, and New Jersey offices, for instance, be merged, as sub-stations, into the New York city office. This latest civil service order promises to be one of the most important that President Cleveland has yet signed.

The Seizure of the "Laurada."

Acting upon information and complaint submitted to the State Department by the Spanish minister, Secretary Olney has caused the American steamer "Laurada," owned in Philadelphia and sailing from that port, to be seized for violating our neutrality laws. Captain Hughes, her commanding officer, has been placed under arrest. He is charged with secretly taking on board the last filibustering expedition to Cuba under Cespedes, with their arms and equipments, going from Philadelphia to Sandy Hook for the purpose, and landing them near Baracoa, Cuba, proceeding thence to Jamaica. The Spanish consul at Philadelphia furnishes evidence by witnesses that the filibusters were allowed to drill regularly on board during the voyage. The "Laurada" arrived in Charleston harbor on the 15th. The case appears to be one of proven illegality. Our government is compelled to proceed with rigor and punish to the full extent of the law all parties concerned in preparing or conveying an armed expedition against a country with which the United States is at peace.

Dr. Haffkine's Great Work.

The recent return to France in broken health of this eminent disciple and former colleague of the late M. Pasteur, calls attention to the wonderful success of his anti-choleraic inoculations in India. For nearly three years he has been engaged in that land in demonstrating the practicability, at his own expense largely, of his method in combating one of the most deadly epidemics that attack humanity. Cholera is nearly always prevalent in India. When Dr. Haffkine reached there he visited a place where two persons had already died of the disease. He inoculated 116 persons; not one of them was attacked, though others, not inoculated, caught the infection and died. Later, in Calcutta, there were only four cases, all fatal, out of 181 persons inoculated, and these fatal cases had only received the first treatment. Dr. Haffkine employs, first, a weak virus, prepared by passing air and oxygen over a cultivation of the cholera bacilli at a high temperature; after a few days he inoculates with a strong virus artificially rendered highly virulent. Not a single injury to health resulted from 42,445 inoculations. In the vast majority of cases immunity from the disease resulted. Dr. Haffkine left India attended by the benedictions of thousands. The president of the Calcutta Medical Society declared: "His memory is as magnificent as it is unique in the history of medicine." English journals entitle him "the Jenner of India."

A Leading Boston Merchant.

The name of Eben D. Jordan, senior member of the firm of Jordan, Marsh & Co., who died at his residence in this city at the age of 73, on the 15th inst., was probably more widely known than that of any business man in this vicinity. He came here from Maine at the age of fourteen, a farm lad, almost penniless, but with plenty of energy and thrift and ability. He found a place on a farm in Roxbury for $4 a month at first, then entered a store in Boston, working his way up slowly, and saving a part of his meagre salary. At the age of nineteen, Joshua Stetson, a leading dry goods merchant, offered to set him up in business. A small store was rented, and the sales the first year were $8,000. Much of his trade was done before breakfast, young Jordan opening up his store at 4 o'clock in the morning to catch the passengers landing from the boats arriving from Maine and the Provinces. The firm of Jordan & Marsh was founded in 1851, on a $5,000 capital. The store was on Milk Street. They adopted two innovations in the jobbing trade — the cash system, and direct relations with foreign houses. Passing safely through the panic of 1857, the firm, in 1861, bought the retail store on Washington Street, and since then their growth has been marvelous. Their list of employees numbers nearly 3,000. Though never accepting public office, Mr. Jordan has been known as one of our most public-spirited citizens.

Trouble in the Austrian Capital.

The Jews in Vienna are numerically and financially strong. They labor under great disadvantages, nevertheless, being practically excluded from the magistracy and other public offices. The anti-Semitic party, which has been causing so much disturbance, is not, however, as anti-Jewish as its name indicates; it is socialistic rather. Certain ambitious Clerical and reactionary leaders, wishing to break up the dominant Protestant party of the German Liberals, worked among the laboring classes, professing to take their part against their Hebrew employers — whence the term "anti-Semitic" — but having concealed political ends of their own in view. The leader of this party in the Reichsrath is Dr. Lueger. Last May he was elected vice-burgomaster of Vienna. The Burgomaster, who was a Liberal, promptly resigned office. Dr. Lueger also refused to accept office, on the ground that his majority was the smallest permitted by law. Thereupon a mob of his followers stormed the Town Hall and military aid was invoked to restore order. On the 29th of October last the Municipal Council elected Dr. Lueger Burgomaster by a vote of 93 to 44. Emperor Francis Joseph, recognizing the socialistic significance of this election, refused to confirm it. On the 13th inst. the Council defied the Emperor by re-electing Dr. Lueger. The government agent, who was present, promptly dissolved the Council. Riotous demonstrations followed, but they were speedily quelled. Tranquillity cannot be expected, however, with such restless elements at work and chafing under the imperial curb.

Our Contributors.

THE SINGING IN GOD'S ACRE.

Out yonder in the moonlight, wherein God's Acre lies,
Go angels walking to and fro, singing their lullabies.
Their radiant wings are folded, and their eyes are bended low,
And they sing among the beds whereon the flowers delight to grow, —

"Sleep, oh, sleep!
The Shepherd guardeth His sheep.
Fast speedeth the night away,
Soon cometh the glorious day;
Sleep, weary ones, while ye may —
Sleep, oh, sleep! "

The flowers within God's acre see that fair and wondrous sight,
And hear the angels singing to the sleepers through the night;
And, lo! throughout the hours of day those gentle flowers prolong
The music of the angels in that tender slumber-song, —

"Sleep, oh, sleep!
The Shepherd loveth His sheep.
He that guardeth His flock the best
Hath folded them to His loving breast;
So sleep ye now, and take your rest —
Sleep, oh, sleep! "

From angel and from flower the years have learned that soothing song,
And with its heavenly music speed the days and nights along;
So through all time, whose flight the Shepherd's vigils glorify,
God's Acre slumbereth in the grace of that sweet lullaby, —

"Sleep, oh, sleep!
The Shepherd loveth His sheep.
Fast speedeth the night away,
Soon cometh the glorious day;
Sleep, weary ones, while ye may —
Sleep, oh, sleep! "

— *Eugene Field.*

Denominational Peculiarities.

III.

WHAT DOES CONGREGATIONALISM STAND FOR?

Rev. A. E. Dunning, D. D.
Editor of the *Congregationalist.*

HISTORICALLY, Congregationalism stands for our Republic. Congregationalism stood by its cradle and nourished it for one hundred and fifty years till it was strong enough to stand on its own feet. Congregationalism was practically the only church order in New England till the independence of the United States was achieved. Its principles suggested and were to a large extent applied in local self-government and in the union of States.

Doctrinally, Congregationalism stands for the beliefs which evangelical Christian churches hold in common. It does not require, as a condition of membership in a Congregational Church, the acceptance of any theological doctrine which is peculiar to any one evangelical denomination. Congregationalism accepts the New Testament Scriptures as revealing the will of Christ, and holds that obedience to that will under the recognized guidance of the Holy Spirit is the only test of discipleship and Christian fellowship. Within the limits thus stated, Congregationalism stands for no single exclusive creed. In 1648 the representatives of American Congregational churches assembled in Cambridge, Mass., voted concerning the Westminster Assembly's confession of faith, then just promulgated, that they "do freely and fully consent thereunto, for the substance thereof." No other statement of doctrine was approved by all the churches till, in 1865, the Congregational churches of the United States assembled in a National Council, set forth a simple declaration of faith embodying the beliefs which evangelical churches hold in common, extending "to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree." In 1883 a creed was put forth by a committee appointed by the National Council which, though it has never been endorsed by that Council, has been extensively adopted by local churches. The Council of 1892 unanimously declared that "each Congregational Church has its own confession of faith, and there is no authority to impose any general confession upon it, nor are our ministers required to subscribe to any specified doctrinal standards. But as a basis of fellowship we have certain creeds of acknowledged weight, to be used, not as tests, but as testimony; and we have also, in ecclesiastical councils and associations of churches, a recognized organ for expressing this fellowship and declaring the faith held by our churches to be essential, as well as guarding the liberty of thought generally allowed in our churches. Therefore in the administration of all our benevolent societies, and in the common work of our churches, the utmost care should be exercised in the application of the foregoing principles."

In polity, Congregationalism stands for two principles — local self-government and fellowship. It holds that all who publicly confess allegiance to Jesus Christ as their Saviour and Lord, believing themselves to be born of the Holy Spirit and not contradicting this belief in their outward life, belong to the visible church universal; and that every believer, since he is equally with every other believer related to Christ, the Head of the Church, is equal to every other in his rights and privileges in the church. Congregationalism holds that "One is your Master, even Christ, and all ye are brethren." There is, then, no warrant in the Word of God for any seat of authority in any single universal church, nor in any national, provincial, diocesan or synodical organization. Local congregations of believers, being churches through covenanting together, are sufficient for all purposes of self-government. Congregationalists hold that "those believers who dwell together in one place become a church by their recognition of each other and their mutual agreement to observe Christ's ordinances in one society." They believe that persons regenerated by the Holy Spirit are amply capable of and may safely be trusted with local self-government, and they do not require superiors to dictate what they shall believe or how they shall organize. Congregationalism stands for the communion and co-operation of all such churches and welcomes all believers, of whatever name, into such fellowship. These two principles are its cardinal features —self-government of the local church and fellowship between all churches.

The Congregational churches in the United States live in fellowship and co-operate in work through various temporary or permanent organizations. Any church desiring advice may invite other churches to assemble by pastors and delegates for that purpose. Such an assembly is a local ecclesiastical council, which exists only till the business for which it is called shall be completed. Such councils are most commonly held for the ordination, installation and dismissal of pastors, for assisting in organizing a particular church or receiving churches into fellowship. Local and State associations of churches, meeting annually or oftener, and the National Council of Congregational Churches, meeting triennially, complete the organization of the Congregational denomination; but none of these bodies have any power to legislate for the churches or to exercise any authority over them. By mutual counsel they agree on common methods of work, finding the best arrangement for united efforts in national societies in which the churches are represented and which at any time they have power to change, but which no national organization controls. Fellowship without authority is their bond of union.

Congregationalism stands for popular education. The founders of our denomination in this country, profoundly convinced of the truth of their doctrines and the wisdom of their methods of government, believed in the independence of every citizen. They held that in order to accept their views it was only necessary for right-minded persons to understand them. They sought to provide all the people with means for education. They originated the common school system, and planted at great sacrifice higher institutions of learning as fast as needed. Harvard, Yale, Dartmouth, Bowdoin, Middlebury, Williams, Amherst, Mt. Holyoke, Smith and Wellesley Colleges witness to the zeal of Congregationalists in the cause of education in New England; and as they have moved westward to the Pacific Coast they have set up everywhere similar standards of Christian learning. They have pursued the same policy in foreign lands, and such institutions as Robert College in Constantinople, the Doshisha in Japan, and the Euphrates College in Eastern Turkey, witness to the faith of Congregationalists in Christian education as a means of supplanting old superstitions and destroying ancient tyrannies.

Congregationalists were pioneers in sending the Gospel to frontier settlements in our own land, in establishing theological seminaries for training ministers, in American foreign missions, in work among the freedmen, and, later, in invading Mormondom with schools and churches. They have spent more money in educational work for the colored race in the South than all the other denominations put together. They inaugurated the Y. P. S. C. E. movement, and they have constantly furnished a generous share of the Christian literature which is the glory of the English tongue.

Congregationalists stand for the largest liberty on the basis of evangelical faith. Therefore they have given generously to other denominations the fruits of their labors. Their 5,342 churches, 5,287 ministers, and 583,539 members represent but a small part of the growth from the seminal principles planted in this country by their founders. They stand solidly against church unity in the sense of the organic union of all churches under one central authority. That, Congregationalism in its essence opposes. But they stand as solidly for the union of all Christian churches in a federation, without authority, "for the manifestation of the unity of the Church of Christ upon the earth, and for harmonious action in advancing the kingdom of Jesus Christ." This declaration of the International Council in London in 1891 was reaffirmed by the National Council in 1892.

With all who see in Jesus Christ the supreme manifestation of God on earth, and who make it their aim to reproduce His life among men, Congregationalists seek fellowship. They hold that the church is simply the society of those who strive to re-live Jesus Christ, drawn together into stronger life through union, but marked by the same characteristics as are reproduced in the individual believer. Congregationalism holds that the church is the divine life in men unfolding and exerting itself through the laws of human society. On this ground we stand on facts that cannot be shaken; and we have that to offer which those seeking to re-live Jesus Christ cannot refuse. We can say to Presbyterians, "The church is not adherence to a creed often not believed, as often, perhaps, believed without having been proved. The church is the association of believers who are in some degree reproducing the life of Christ under the guidance of the Holy Spirit;" and if they reply, "That is our aim," then we welcome fellowship with them. We can say to Unitarians, "The church is not the company of those who regard Jesus Christ as one of a list of great teachers who have left the record of their sayings and are gone. The church is composed of those in whom Christ now lives as the controlling presence, the incarnate Word who in the beginning was with God and was God, Redeemer of their souls, Lord of their being, Judge of their thoughts, words and deeds, first-born of the new creation in which they share and which is eternal." We can say to Episcopalians, "The church is not an outward shell transmitted from the apostles and their successors through formal and official acts. We measure religion not by the authorized use of sacraments, but simply by the reproduction of the divine life in believers. We do not start to prove our right to be by a church record, however remote, but by being. We do not start even by claiming the Bible to be divine, but by showing that the divine life in the Bible is being lived. Wherever Christ is, there is His church; and it needs no official with moldy credentials to bring it into being. It needs only the covenant of true believers to make it visible." With all of every name who hold these principles Congregationalists invite fellowship. They claim to be only one branch of the Christian Church. In our denomination association is voluntary. The life of Christ in the believer is the one bond of fellowship. Manhood is the aim. The glory of God is the ultimate good. Jesus Christ reproduced in human life is the glory of God.

Boston, Mass.

FRATERNITY AND PROGRESS IN NORTH CAROLINA.

Bishop W. F. Mallalieu.

THE seat of the recent session of the North Carolina Conference,

Greensboro,

is one of the most charming towns of the South. It is admirably laid out, has broad streets, a wealth of shade trees conspicuous among which is the queenly magnolia, good hotels, substantial business houses, and many elegant mansions and comfortable homes. While there are many manufacturing establishments, the most noticeable feature of the place is its schools and colleges. The State Normal School for white girls has an attendance of about six hundred; the Methodist Episcopal Church, South, has a Ladies' College with about two hundred students; then there is the State Agricultural and Mechanical College for colored young men; and, with these, is our own Bennett College, open to all races and both sexes, but only patronized at present by our colored people. The public schools are of much better quality and more abundant both for whites and blacks than in most Southern cities.

The country round about the city is rolling, well-wooded, well-watered, and capable of producing the usual crops, and also a great variety of choice fruits and vegetables. Five miles to the northwest is the famous Revolutionary battle-ground known in history as the battle of

Guilford Court House.

Here Cornwallis and Tarleton, the leaders of the British forces, vainly undertook to drive General Nathaniel Greene, the Yankee Quaker blacksmith of Rhode Island, from the field. The attempt was unsuccessful, for Greene held his position, while Cornwallis, pursued by Greene, retreated to Wilmington and thence made his way to Yorktown, where he surrendered to Washington. There can be no doubt that the ultimate capitulation at Yorktown was involved in the defeat at Guilford. Recently the battle-field has been secured by a patriotic company of men; various monuments have been erected, and eventually it will become one of the military parks held sacred to the cause of American liberty. It is a remarkable fact that up to the present time when these heroic fields are turned by the plow many interesting relics are brought to light, especially cannon-balls and bullets. It was a hard-fought battle and worthy of being forever commemorated, especially by those who enjoy the fruits of the valor of the ancient days.

But far above all other words of praise that may be spoken or written concerning Greensboro is this, that here

The Two Races Live in Perfect Concord,

and a most excellent state of feeling is everywhere prevalent. There is no trampling down of the colored people; they can vote and have their votes counted; they have the rights of citizens without let or hindrance. On the other hand, they are for the most part industrious, frugal, temperate, moral and religious. It seems as though it might be this way all over the South if only there could be mutual forbearance and the exercise of real, plain, simple justice. Why should not righteousness and peace kiss each other, and the blessing of God rest on all?

This state of affairs would naturally lead one to expect a good degree of fraternal feeling among the different churches, and in this we were not disappointed. At the opening session of the

North Carolina Conference

Rev. Mr. Bagby, of the Centenary M. E. Church, South, entered while the holy communion was being administered, and came forward like a sensible Christian man and joined in the service. There was no color line drawn, and the vanity of "individual cups" was not present to mar the blessed solemnity of the occasion. Drs. Carraway and Cunningham, two prominent presiding elders, Pastors Weaver and Bagby, and Dr. Blair, editor of the *North Carolina Advocate*, published at Greensboro, were all of them more or less frequently present at the sessions, greatly to the satisfaction and encouragement of all. Five nobler or more fraternal, not to say Christian, men than these it would be difficult to find either North or South. It does not require very much time for such men to fraternize with those of kindred souls.

Dr. J. W. Hamilton, of the Freedmen's Aid and Southern Education Society, spent the Conference Sunday in Greensboro and preached for Dr. Weaver in the morning and at Centenary in the evening. It will be a mild statement of the facts in the case to say that both congregations were completely captivated, and all were earnest and enthusiastic in their praise of his spirit and the sermons he preached. The writer preached on Wednesday night at Centenary and on Sunday night at Dr. Weaver's, and it will be enough to say that no warm-hearted congregation of his own church could have given him a more attentive hearing or more brotherly congratulations than did these people.

The Conference was especially favored with distinguished visitors representing the various interests of our church, and their anniversary addresses and Conference session talks were as full of enthusiasm and interest as their best efforts before the largest Conferences in the North. Among these visitors were Drs. Cranston, Thirkield, Hammond, Payne, Hard, and Hamilton; and all of them were at their best and were heard by immense crowds of highly appreciative people, more or less of the prominent white people of the town being present at every service. Surely the more of

this friendly association, the more will God be glorified and His cause advanced.

One in Christ Jesus.

One of the most interesting occasions of the entire Conference was on Friday between 11 and 12 o'clock. The class had been admitted to full membership, the delegate and reserve had been elected to General Conference, and an hour was set apart for prayer that God would pour out His Spirit upon all the people of North Carolina, and especially upon our own preachers and people, and send revival power and convert multitudes of souls the incoming Conference year. This Friday was Oct. 18, which had already been set apart by the Blue Ridge, Tennessee, Central Tennessee, and the great Indiana Conferences, for purposes similar to that of the North Carolina Conference. In the good providence of God it came about that just as the prayer service was about to commence, several of the brethren of the M. E. Church, South, came in, and also Bishop Gaines of the African M. E. Church, and all were invited inside the altar rail. Bishop Gaines prayed first, and then Dr. Weaver; they were followed by several others, among them two of our colored presiding elders who had been slaves for years before the war, and who then in their brightest dreams could not have anticipated the hour to which they had come. With earnest, tremulous voices and flowing tears they thanked God for all blessings past and present, and then they poured out the desires of their hearts for still greater manifestation of the Divine power and goodness. For an hour we were all one in Christ Jesus, and there was neither bond nor free, Jew nor Gentile, but we were of one heart and one mind in one place; and we could but feel that our prayers were blending with those of thousands of others in the several Conferences interested. Surely the God of all grace wonderfully manifested Himself and all hearts were greatly encouraged.

And so the Conference went on, day after day, each one more blessed than the other, and Sunday best of all, for then not only were the saints edified, but many sinners sought and found the Saviour.

The appointments were read Monday morning, and each man without murmuring or fear took with joy the place assigned, with the full determination to make this year one of spiritual victory and soul-winning — all this being already apprehended by a living faith that rests upon the sure promise of Almighty God.

No candid, reasonable man can become familiar with our work among the colored people of the South without being constrained to acknowledge that for all these years we have been

Bearing Untold Blessings

to all the people, and this is not the time to stay our hand or withhold our sympathy and prayers, but rather to multiply all good and helpful influences in behalf of all. We have been, and may continue to be, the chosen vessel of the Lord to bear priceless blessing to our brothers and sisters of all conditions and races, and especially so if they are oppressed and poor and neglected. Let us remember that the closer we keep to the poor, the fresher will be the footprints of the Master.

Buffalo, N. Y.

NEW YORK AND VICINITY.

Our Occasional Correspondent.

YOUR bright and versatile correspondent, "Stuyvesant," who writes from New York, leaves now and then a subject worth a paragraph from the great metropolis. As I have not his acquaintance, I may not hope to see things and men through his eyes. Therefore no harmonist need try to make our various statements agree, except in matters of fact and history.

* *

The Methodist Social Union of New York city invited as special guests at its last meeting, Nov. 12, the commissioners of police of New York, and honored itself by honoring these men. For if ever men deserve well of the churches, Roosevelt and his associates do — men who are fighting Tammany and the rum power in the interests of law and order. This battle royal is known all over the world, and the success of these men will strengthen and encourage the civil administration and the police force of every city on the continent. Three of the four commissioners were present. They are young men in the prime of life; they represent the bright, strong, cultured graduates of our American colleges, the very class of men who can redeem our politics and help solve the great questions that confront our cities.

We regret that many more of us could not have been there. Several of our leading men were in Denver attending the General Missionary Committee. We learn that the meeting was a splendid success. These commissioners are wholly unlike those who have preceded them, and won the esteem and sympathy of all present. The presiding officer, Rev. Dr. Vail, assured them that they were "among their friends, and that they were to freely express their minds." It is evident that while they hold office they will continue to do their best to enforce the law without flinching. They uttered no word of discouragement. They are good speakers, Parker being the best of the three. They are all good fellows.

* *

The churches of New York and Brooklyn are already moving in the matter of next spring's appointments. Naturally the large churches move first. But when the first calls go out it acts like a spring freshet, and for a few weeks everything seems to be on the move and everybody becomes uneasy. The churches are afraid they will lose their men, and some ministers seem to be afraid of their churches. The first of these calls given out to the public was extended to Rev. Dr. Vail, who is invited back to Park Avenue, one of the best churches in the New York Conference. It is a great honor to be invited back for a third term of service, and we are all congratulating him on his deserved success. Rev. Dr. J. O. Wilson, of Brooklyn, has been invited over to New York to St. Andrew's of that city. He has accepted a very heavy financial responsibility, the church being in debt $110,000; but Dr. Wilson has the happy faculty of getting people to pay church debts as though it were "just fun," and he makes them melt before his gracious methods as frost before the sun. Rev. Dr. Iglehart, of Park Avenue, who is finishing a most successful pastorate of five years, has been invited to Simpson Church, Brooklyn, and he is sure to make things go. We hear other rumors, but these have materialized and will doubtless stand, the Bishop in the case being willing.

* *

The news comes to us that Cleveland may not be able to entertain the General Conference for lack of a suitable hall. Our two local Conferences that centre in New York are in trouble about places for their next sessions. In both Conferences there was a veritable ministerial scrimmage for the honor of entertaining the New York and the New York East Conferences. We shall not soon forget the boundless hospitality that was promised us in Harlem and in New Haven. Great were the speeches, large were the promises made. The fortunate brethren who secured the honors were congratulated on all sides. And now the prizes prove to have been two white elephants.

The brethren over in New York say that there are good reasons for St. James', Harlem, giving it up, as their church has been condemned by the New York building department as unsafe, and it may be sold before next spring. But that New Haven with its dozen churches, having one church large enough to entertain a Conference — that New Haven and Trinity, with its large claims, should back down in this way, seems strange. Somebody must have blundered and made unwarranted promises at the last Conference, and will have need to explain. Just now we are pitching about in the sea. But we have one sure, safe place of anchorage. Our old friend, Dr. W. W. Bowdish, can take care of us at Embury, in Brooklyn. He has entertained the Conference in royal style four or five times, and can do it again. We hear that the New York Conference will go to the new Union Church.

* *

Like the good woman who purchased her mourning some time in advance of her husband's death, because she did not wish to be hurried about it when the time came, so we in these parts have commenced to think of our mourning next May. We are told that we are to lose at least three of our great men, from the *Advocate* and Mission Rooms. These with three or four others that the New York Conference proposes to send will take all the chief offices of the General Conference, and leave us desolate. The Chinese have a way of presenting a man with a coffin some time before his death. We opine that the office of a Bishop would be a kind of coffin to two of these men.

* *

In the removal of certain men from our vicinity, the question arises whether political preachers and pulpit hustlers are paying investments for churches. Dr. Talmage's big Tabernacle went up in smoke and left a great smell; and where are its three or four thousand members? Our Brooklyn Methodist churches ought soon to report an increase of several hundred members returning home from the "Tabernacle," sadder and wiser men. The official boards that pay the bills left by these hustlers, and the next preacher that tries to find the increase and settle the difficulties, have their hands full. For some reason such preachers, where known, are not in demand, and some, after trial, could be spared without regret if the way only opened for them elsewhere. Send along your Eastern committees!

* *

Now that the next Bishop for the New York Conference has been appointed, we understand that the laymen on the old New York District will move in the matter of restoring the old boundaries of that district. No single act of any Bishop for a generation has called forth such general and intense opposition as this division of this historic district. It was a colossal blunder, and the mistake ought to be corrected. Of all the Conferences in Methodism this was the last one in which to attempt such a change. Sometimes a Bishop who once lived in the boundaries of a certain Conference a dozen or more years ago, comes back to preside with the idea that he knows all about its needs, while he only knows the needs of his friends whose special acquaintance he has kept up. Such personal episcopal administration has given us some of the heaviest burdens that weigh down and distress the ministers and laymen.

* *

Our old friend "Stylus," the only and the original Stylus, is in trouble. Perhaps some of your readers may not know who "Stylus" is. A number of years ago "Stylus" commenced to write up New York city Methodism for the *Christian Advocate*, but like some preachers he sometimes wanders from his text. Some other man off in the *Pittsburg Christian Advocate* has been writing under this *nom de plume*, and "Stylus" No. 1 holds up "Stylus" No. 2 as an ignorant, ill-bred fellow, whose sins he does not propose to carry. Our sympathies are with the other man; for really no other writer we know of would shoulder the load of No. 1. If "Stylus" No. 2 persists in using the name, No. 1 intimates his purpose of getting another and characteristic title. How would "General Censor," or "Cynic," or "Diogenes," do? And while he is changing his name, why not change the heading of his letter, which he calls "New York Letter," and let it stand "News from Everywhere Else than New York." In his last we hear from Pittsburg, Penn., Hackettstown, N. J., Ticonderoga, N. Y., and Wilmington, Del., but not a word about New York city or its Methodism.

A REVIVAL NOW.

DO you want a revival in your church this year? If so, begin it now. The place to begin is in your own heart. Give it anew to God. Ask Him to direct you in your efforts to save others. Let a new song be upon your lips. Pay no attention to your circumstances, for circumstances cannot hinder God's revivals. When Paul and Silas were tied up in the Philippian jail, they began to sing and to praise God, and a great revival instantly broke out. There are twenty thousand persons in Methodism today who could instantly inaugurate tremendous revivals in their communities if they would. Were the silent-tongued to begin to praise and pray and testify, they would soon arouse their neighbors to new life. Were the hesitating ones to throw themselves on to the strength of God and begin boldly to toil for Jesus, they would speedily witness their reward. In their inception, revivals are simply the quickened religious life of one or more people, but in their sweep they often gather in hundreds or thousands. They are the most important and the happiest events that can come to communities. They thrill more people with true joy, and bring more solid comfort and satisfaction to the community, than anything else that can be named in earthly experience. Oh, for ten thousand of them in Methodism now! They would cause a shout to girdle the globe and to penetrate the ear of heaven. — *Michigan Christian Advocate.*

REMINISCENCE OF JAMES PIKE, D. D.

Rev. O. W. Scott.

HE was my presiding elder from 1870 to 1873. Haverhill, Mass., Dover District, was my appointment. Dr. Pike was very genial and enjoyed a good story. The following incident he recited to the writer with much apparent enjoyment.

Near the time of assembling of Conference, he said he received a letter from a small station on his district, paying about $300 salary, making overtures for a pastor, and thus describing what they wanted: "A man who can work anywhere, at any time, alone as with company; a wide-awake man, energetic, devout; a man who can preach, pray, exhort, sing, visit; who is social yet circumspect; in a word, a true minister of Christ."

Dr. Pike said that he answered the above communication as follows: DEAR BROTHER: Such men as you describe, in the Methodistic market, are quick at $3,000. What next?"

The writer was so interested and amused at both the letter and the reply of Presiding Elder Pike, that he transcribed them both on the spot. Hence we "know that our record is true."

This incident reminds the writer of a certain poem that came to his hand twenty years ago, entitled,—

Wanted — A Pastor.

BY H. M. G.

He must be young in years, in wisdom old;
His heart transmuted into purest gold;
Fervent in prayer, calm, earnest, modest, meek,
Yet ever bold the gospel truth to speak.

Solemn, yet social; thoughtful, yet urbane,
His dignity most careful to maintain;
To suit the elders he must be "true blue,"
To please the young folks must be "jolly," too.

His preaching must be brilliant yet profound;
Theology, the soundest of the sound;
Must prove his doctrine back from Paul to Moses,
Then down to Wesley ere his sermon closes.

He must be trained in speaking extempore,
Yet ne'er repeat his phrases o'er and o'er;
And when we wish a written sermon — then
Must wield a graceful and a practiced pen.

While hurling forth the thunders of the law,
With honeyed sweetness must be skilled to "draw;"
Must be a potent instrument to use
In filling up a score of empty pews;

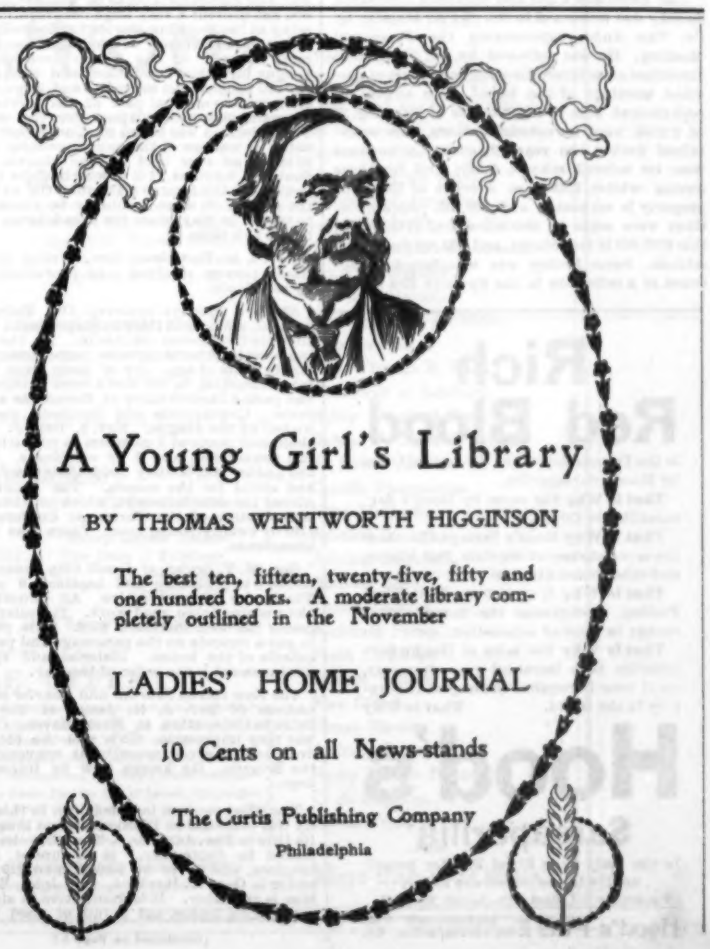
Must preach two rousing sermons every Sunday,
And feel the fresher each succeeding Monday;
Must bring to every mid-week evening meeting
A burdened heart, yet cheerful Christian greeting.

His heart replete with every saintly grace,
A holy calm must rest upon his face;
With soul exalted to the sacred skies,
He must be planning to "economize."

And e'er he breaks to us the bread of life,
He must be furnished with a comely wife;
For children he should thank the gracious Giver,
Yet not be burdened with too full a quiver.

If, rev'rend sir, this scrap should meet your eye
While looking for a pulpit, please apply;
For, *sotto voce*, we'll confess to you
We're sore perplexed, and know not what to do.

Willimantic, Conn.



OUR CHICAGO LETTER.

"Dearborn."

FOR many years this city has not had Methodism so prominently before it, and for so long a time, as during the latter part of the past, and the first part of the present, week. The presence of the Bishops has attracted general attention, though the proceedings of the two Societies which they came here to attend, have not been without interest to the general public. The Church Extension Society convened on Thursday, Nov. 7, continuing in session until Saturday afternoon. The attendance was as good as usual at its annual meetings. It is not the purpose of this report to give the proceedings in detail, but to refer to the most important matters only. The chief discussions were upon the question of granting aid to churches that cost more than $10,000 to build. It is well known that there is a rule which prohibits such grants except upon the recommendation of the General Committee. Such recommendation was made on Friday in favor of the following churches: Chelton Ave., Germantown, Pa.; Union Ave., Alliance, Ohio; Medford (Mass.) Church; the churches at Cherokee and Council Bluffs, Iowa; the German church at Spokane, Wash.; the Norwegian and Trinity Churches, Omaha, Neb.; and the church at Albuquerque, New Mexico. The large edifice at Stockton, Cal., which cost $91,000, was, after an earnest plea by Bishop Goodsell, excepted from the rule.

On Saturday the matter of granting aid to expensive churches came up again in a resolution by Dr. Kynett petitioning the General Conference to prohibit absolutely all aid to churches costing over $10,000. This provoked a long and very earnest debate. It was stated by the secretaries that the collections had fallen off until they are now but "forty-eight cents on the dollar of the amount appropriated from the Conferences." Dr. Kynett made a most earnest appeal, one that moved every one present, in behalf of the rule which limits appropriations to low-priced churches. "As the father of the Church Extension movement," said he, "I was called into my present position because the work was in great difficulties. The old Bishop said to me when they asked me to be secretary of this board, 'We have asked you to fill this position because you were present at the birth of Church Extension, and we think you should be present at its funeral.' That funeral has not come yet. But it is coming now unless you respond to our cry for help. I hear the rattle of the undertaker's wagon. Some limit must be put upon the size of churches which can ask for help, or else our movement will be swamped and must go down." Dr. Kynett was supported by the other secretaries of the Society, Drs. Spencer and Hard, and by Bishops Ninde, Foss and others, who affirmed that the making of grants to large churches was causing considerable unfavorable comment and weakening loyalty of pastors. Dr. Neely, Bishops Goodsell, Hurst and Fowler, defended the Board in its past grants to expensive churches, and maintained that there should be no cast-iron rule against giving aid to any church. The matter was finally settled by a compromise, which makes necessary a three-fourths vote of the Board to appropriate money to churches costing more than $10,000.

* *

The Freedmen's Aid and Southern Education Society was welcomed to the city on Monday by Dr. Van Anda, representing the Preachers' Meeting. He was followed by Dr. Rust, who furnished some interesting reminiscences of previous meetings of the Board. The annual report showed that 44 institutions of learning, 22 of which were for colored persons, were maintained during the year. The total attendance was: for colored schools, 4,845; and for those among whites, 3,880—an average of 198. The property is estimated at $1,969,800. Appropriations were made to the amount of $219,373; of this $142,042 is for colored, and $35,380 for white, schools. Some feeling was manifested on account of a reflection in the *Epworth Era* on the work of our church in the South. Dr. Cranston took positive ground against undertaking more than can be done well, and favored heroic methods of curtailing expenses.

* *

On Friday evening, Nov. 8, a delightful reception was given the Bishops and the other members of the Boards of Church Extension and Freedmen's Aid, in Wabash Avenue Church, by the Social Union. Supper was served to about nine hundred in the church parlors by the Wabash Avenue ladies. Later in the evening the large crowd of representative Methodists, some fifteen hundred or more, were called to order by President Barnett, who gave a neat address of welcome in behalf of the laity. Dr. M. M. Parkhurst followed for the ministry, and Bishop Merrill, who received the Chautauqua salute when he appeared, declared that he knew of none that he could represent except the ladies, whom some would not include under the term "laity." Bishops Ninde, Mallalieu and Foster made peculiarly happy addresses, glorifying Chicago, the work of Methodism, and exhorting all to see the day of their opportunity and to make the very best use of it.

* *

All the large churches were occupied by the Bishops on Sunday. Bishop Foster preached at First Church, Bishop Goodsell at Centenary, Bishop Hurst at Englewood, Bishop Joyce at Grace, Bishop Foss at Oakland, Bishop Vincent at Hyde Park, Bishop Merrill at Park Avenue, Bishop Mallalieu at Fulton Street, Bishops Newman, Ninde and FitzGerald respectively at Oak Park, Racine and Berwyn. Bishops Bowman and Andrews spent the day at Evanston.

* *

One of the pleasantest social functions of the sessions of the two Societies was a dinner given at the Union League Club rooms by Mr. John Farson, a young Methodist banker of the city, to Bishops Newman, Goodsell, Hurst and Joyce, and a few of our local ministers and laymen. Mr. Farson's brother, Duke Farson, is a local preacher who has been instrumental during the past year in winning more souls to Christ than any other minister or layman in our church in Chicago.

The Conferences.

N. E. Southern Conference.

Norwich District.

Rev. J. Tregaskis, on Nov. 3, received into the church at *Thompsonville* 8 persons by certificate and 1 from probation. One was baptized. On Nov. 10 the presiding elder, Rev. G. H. Bates, was present and preached.

At *Windsorville*, Rev. C. W. Ruoff and people are laboring unitedly and successfully. A clambake in September and some lectures have aided the finances, which at the third quarterly conference were in excellent condition. An advertising sheet was issued in connection with the entertainments, and under the personal management of the pastor netted a good sum of money. Church finances have not for a long time been in so satisfactory a state. Another little pilgrim recently landed at the parsonage to start on the journey of life. He is doing well, as is the mother also.

Old Folks' days are quite popular in this section of the Conference. Sunday, Nov. 10, was dull and uncomfortable as to weather, but this did not prevent a very large congregation gathering at the morning service in *Rockville*. Carriages brought many of the aged, and many more walked. It was a rare occasion. The League furnished decorations and bouquets for the old people. An orchestra and large reunion choir led the musical part of the service. The program was well adapted for the occasion. The collection was taken for Conference claimants. It was one of the most successful services of the kind ever held in the church. It is doubtful, however, if it is wise to defer the collection for Conference claimants till so late in the season. It would probably be much better to take it in May, since the beneficiaries need it before this time.

Nov. 3, at *Danielson*, Rev. Walter Ela baptized 1 person, received 1 to probation, and 2 by certificate.

Stafford Springs observed Old Folks' day, Sept. 22, and raised their apportionment at that time for Conference claimants. At the morning love-feast seven persons were present over eighty years of age. Six of them gave beautiful testimonies, as did also a score of others who had passed the boundary of threescore and ten years. Conveyances and bouquets were furnished by the League. Nov. 3, Rev. J. I. Bartholomew received 2 members to probation, 3 in full connection, and 3 by certificate. Nov. 6, the Ladies' Aid Society held their first supper and social for the season. The League furnished the entertainment, which consisted of a reproduction of the Christmas Conference of 1784 by twenty young men. There was a large attendance.

Rev. M. T. Braley, at *Jewett City*, recently received 3 to probation and baptized 6 persons. The Junior League is active. An Endeavor Society is also doing good work. The salary of the pastor has been increased $100. It is proposed to put a veranda on the parsonage and paint the outside of the house. Material and spiritual advancement is the order of the day.

The New Haven *Journal and Courier* says the address of Rev. J. H. James at the Boys' Brigade Convention at West Haven, Oct. 24, was very impressive. This was the third address he had given recently at conventions of the Brigade. He knows how to interest the boys.

The latest venture in journalism in this vicinity was launched at *Willimantic* not long since. Its title is *The Advance*. The first issue appeared in September. It is under League auspices, and is to be issued monthly. The editor is Geo. W. Hopkins, and John B. Hopkins is publisher. It is diminutive in size, being 4½ x 6½ inches, but is full of good things.

(Continued on Page 5.)

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THE CONFERENCES.

[Continued from Page 4.]

Let's have more of the same kind in other chapters.

Rev. F. C. Baker, at *Moosup*, has received 4 by certificate, 2 into full connection, and 11 to probation lately. Nov. 10, a formal reception of members into the Epworth League was held. The form given in "Epworth Songs" was used for the first time in that place and was much enjoyed. Ten persons were received as active, and eight as associate, members. Nov. 3 the evening audience was very large. The pastor is giving a series of monthly Sunday evening lectures. His topic that evening was, "What Solomon Saw through the Window," from the text, Prov. 7: 6, 7. A very good report of the lecture was given in the *Moosup Journal*. An editorial in the same issue, commenting on the condition of affairs, asks pointedly where the young men of the place may be expected to spend their evenings. With many of them home is a cheerless boarding-house, and no other place being provided, they naturally seek the street. The preacher's warning is fully endorsed, and the fact is also emphasized that the village has no place where young men can spend an evening for innocent recreation and self-culture. The three churches are asked to unite in some practical measure to remedy this lack. Let us suggest to all such localities the value of a Young Men's Christian Association, with reading-rooms, gymnasium, game rooms, prayer-meetings, men's meetings, and classes for study and work. The pastor has successfully awakened an interest in advanced work. Cannot the League help to solve the problem of what to do and how to do it?

The League in *New London* a short time ago gave an afternoon reception to the elderly members of the church. The vestry was furnished with an old-fashioned fireplace, having andirons, logs, mantelpiece, candles, earthen ware and strings of red peppers. Carriages brought the aged. An old-time supper was served, at which the young lady waiters were dressed in colonial style. A pleasing musical and literary program was given, part of the singers being in colonial costume. Addresses were made by the pastor, Rev. R. Povey, and the president of the League, J. H. Root. Father Connor, an honored local preacher 88 years old, once a slave, spoke with his old-time fervor at a recent week-evening prayer-meeting, giving an exhortation, by special arrangement, of about a half-hour's length. The League is to have a course of four lectures by the pastor this season, the proceeds to be divided among the church, League and lecturer. Y.

Vermont Conference.

W. H. M. S. — The eleventh annual meeting of the W. H. M. S. of Vermont Conference was held at *Williamstown*, Oct. 31 and Nov. 1. The meeting was well attended, there being some delegates from every district, and was pronounced by several to be the best in their experience. The loving Christian spirit which was everywhere manifest made it a pleasant and profitable gathering to all.

Pleasant words of greeting were spoken by the pastor and the president of the local auxiliary, which were responded to by Mrs. O. D. Clapp. Mrs. A. B. Enright gave a "Bird's-eye View of Our Work," with map. Mrs. Thomas Tyrie sent a carefully-prepared paper, "Our Missionary Societies — Their Relation to Each Other," which was much enjoyed. Miss Lenora Stevens told of "Our Beneficiaries." "The Tithe — When Instituted, When Abrogated," by Miss Mattie Robinson, showed that much careful thought had been given this theme. "The Ideal Member of the W. H. M. S." was very pleasantly given by Mrs. F. W. Lewis. "With the King for His Service," by Mrs. A. H. Webb, was an able paper from a consecrated heart. "Christian Stewardship," by Mrs. S. K. Huse, told of the developments that await the faithful steward. An interesting feature of the meeting was the fraternal greetings from the W. F. M. S. and Woman's Missionary Society of the Congregational Church, by local members.

The reports of Conference secretary and treasurer showed that the workers have still some of the energy of our sturdy ancestors. All appropriations had been met for the year. Total receipts, $832. Supplies valued above $2,000 have been distributed during the year.

The beloved president, Mrs. E. A. Barrett, who has served very efficiently for six years, declined to stand longer, on account of other duties, she having the care of four generations in her home. Officers for the year were chosen as follows: President, Mrs. A. H. Webb; corresponding secretary, Mrs. Ella C. Elmer; recording secretary, Mrs. Alex. Cochran; treasurer, Mrs. O. D. Clapp. Executive committee — Montpelier District: Mrs. H. F. Forrest, Mrs. Joseph Naramore; St. Albans District: Mrs. E. J. Parmelee, Mrs. A. B. Enright; St. Johnsbury District: Mrs. Thomas Tyrie, Mrs. Geo. O. Howe. The executive board will meet at Montpelier.

The evening address, by Rev. L. P. Tucker, was very instructive. "Columbia as a Mission Field" was presented.

Friday evening, Mrs. A. C. Clark, of East Boston, told us of her work at the Immigrants' Home. All were interested.

Special thanks are due the quartet which rendered efficient services both evenings.

MRS. J. O. SHERBURNE.

St. Albans District.

Swanton. — Work on the new church is progressing well. Presiding Elder Sherburne preached and administered the sacrament of the Lord's Supper at the union service in the Congregational church. The love-feast and Sunday-school were held in the Town Hall.

St. Albans Bay. — A pound party and harvest festival was held at the parsonage Friday evening for the benefit of Rev. M. H. Ryan.

Morrisville. — Special meetings have been held alternately by the Congregational and Methodist churches. Large numbers attended, and considerable interest has been manifested.

North Hero. — Rev. George Burke is holding special services this week in the church. Rev. J. H. Wills, of Grand Isle, is assisting.

Essex Junction. — Rev. C. P. Taplin led the praise services at the county Sunday-school convention.

St. Albans. — Rev. C. S. Nutter has succeeded in securing subscriptions in three weeks of nearly $1,100 to clear off the last mortgage debt on the church. The subscriptions have been paid and the mortgage discharged, and all are rejoicing over the success. A social will be held for congratulations. When the low financial condition of the society from bank failures, fires, high rents, heavy church expenses, long ills, etc., is considered, this achievement is greater than is apparent. One member, Mr. Chauncy Temple, by the gift of $500, made possible the clearance of this long-standing debt. Bills against church property should be promptly settled. The venerable Rev. G. W. H. Clark has been ill for several days.

Georgia. — A pound party was given for the benefit of Rev. C. S. Hulbert, at the parsonage, Nov. 8.

Sheldon. — A protracted meeting is in progress every afternoon and evening. Rev. Mr. Collins, of Massachusetts, is in charge of the meetings. D.

Montpelier District.

Trinity, South Royalton. — This church, which is very prosperous under the pastorate of Rev. E. W. Sharp, held a fair, Nov. 13 and 14, which was very successful. A concert was given on Wednesday evening, the "Gold Dollar" band of the town furnishing excellent music. The Epworth League of the church has made arrangements for a course of interesting and profitable lectures to be given by well-known speakers. The object of these discourses is to create in the young people of that vicinity an interest for good lectures on good subjects by good men. The following is a list of the dates, subjects and lectures: Nov. 25, "Human Paradox," Rev. E. M. Smith; Dec. 9, "A Day and a Night with a Mummy," Rev. L. P. Tucker; Jan. 20, "Some Strange Experiences in an Itinerant's Life," Rev. A. H. Webb; Feb. 3, "Ergo," Rev. W. R. Davenport; March 2, subject not announced, Rev. G. G. Atkins. An orchestra will furnish music before and after each lecture.

Maine Conference.

Portland District.

Kennebunk. — Rev. W. P. Lord, the pastor, has recently baptized 4 and received in full 9. The Sabbath evening services are held in the audience-room, and they have a well-filled house. The mid-week meeting is largely attended. For responsive service one hundred copies of the Psalms have been placed in the church.

South Berwick. — Nov. 10, Rev. H. E. Frohock conducted quarterly meeting for the presiding elder. A new piano for the vestry is reported. Some musicals of a high order have been held, in which work Mrs. Hewitt has been very helpful. Quite a sum has been raised for the payment of bills.

Sanford. — We recently visited Rev. Alvah Cook, and found his mind the clearest on the subject of salvation, the Bible, and old hymns. His funeral service was held Nov. 13. Three persons were at the altar seeking Christ on the evening of the 10th.

Eliot. — Pearl Chapter of the Epworth League celebrated its fifth anniversary, Nov. 3, with a sermon in the morning by the pastor and a fine program in the evening, consisting of papers on different departments of work, speeches and music. The church was decorated with bunting, banners and emblems. The annual supper and social was held at the residence of J. W. Bartlett, Nov. 5. Rev. H. E. Frohock gave an address of special interest to the League, Nov. 10.

York. — Rev. James Wright, the pastor, received a generous present in acknowledgment of his valuable services. Besides his full pastoral work he gave considerable time to the business of reconstructing the house of worship. Miss Clara Cushman is engaged for Nov. 19, and the society should plan to get much good. The League is reorganized for a winter campaign, and a good spiritual interest prevails.

W. F. M. S. — We are indebted mainly to Mr. Jones for the following: The semi-annual meeting of Portland District W. F. M. S. was held at *Pleasantdale*, Nov. 13. The meeting opened at 10 A. M., Mrs. Carrie R. Donnell, of Portland, presiding. The pastor, Rev. W. S. Jones, offered prayer, and an address of welcome was given by Mrs. Jones. Then followed reports by Mrs. Canham and Mrs. Turner. A very interesting paper was read by Mrs. Durrell, of Saco. The meeting then adjourned to the vestry, where the ladies of the Pleasantdale auxiliary had prepared a sumptuous repast. At the afternoon meeting the following officers were elected: President, Mrs. Carrie R. Donnell, of Portland; secretary and treasurer, Mrs. Strout, of Woodfords. The Conference secretary, Mrs. R. H. Turner, presented a paper on "Who is Responsible for the Success of the Auxiliary?" She made many happy, pointed, and well-put suggestions. Miss Clara Cushman gave a very touching and inspiring address upon the doings and the needs of the work of the Society, and in the evening at Elm Street she "delighted, surprised and instructed the audience with thrilling reminiscences and the general aspects of the work which is to usher in the coming of the Lord." P.

Augusta District.

Augusta. — Things are moving along well with this church under the labors of Rev. C. S. Cummings. Revival services have been held with the churches in the city under the auspices of the Y. M. C. A., led by Evangelist H. L. Gale, that resulted in much good. He is an excellent evangelist. He has no hobby to preach, no "ism," no book to sell, no denunciation of any one, no fault to find with the churches or ministers, no strange doctrine to present — nothing but the plain Gospel. Several of the churches will receive additions. Mr. Cummings has received 38 on probation within three weeks, and 26 were at the altar to take the baptismal covenant, Sunday, Nov. 10. Others are coming in a week or two. Several have begun a Christian life in the church of late, including some fine young men on probation. They begin by coming to class. The pastor has furnished each one with Dr. Peck's "Probationer's Companion," and is giving them special instruction as to the Christian life and the Methodist Church. A reception was held in the vestry for the probationers, that the church might meet them personally and get acquainted with them. It was a great success. Everything in the church is taking on new life. The pastor has recently received six into the church by letter, and is very soon to take a number from probation. There

[Continued on Page 12.]

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O. H. L., New York. — I see you recommend Thyroidine for obesity. How should it be taken?

Thyroidine is the extract of the Thyroid Gland. Take three drops on the tongue, three times daily. Two teaspoonfuls of Natrolithic Salts in half-tumbler hot water daily, before breakfast.

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Take Cardine, extract of the heart, in three-drop doses, three times daily. Avoid excitement and over-exertion. Twice a week take a dose of Natrolithic Salts to regulate the bowels.

French. — After eating I sometimes get a pain around my heart. Am troubled with hives. What can I take?

After each meal take a teaspoonful of Gastrine. Twice a week, two teaspoonfuls of Natrolithic Salts in tumbler hot water before breakfast.

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THANKSGIVING.

Rev. Louise S. Baker.

The year is crowned with blessing, and Thy hand has led the way,
Dear Father of our souls! Praise to Thy name! Happy the day
So consecrate to worship and to home, to sacred fires
Of altar and of hearth, majestic psalm, domestic lyres!

As we survey the memoried past, its flags float on the air,
Marking the distances. In sunny places here and there
We note their colors bright; others in gloomy shadow lie.
But here we rest, calm and serene, beneath Love's clear blue sky.

The hours are song-swept; every nerve is thrilled with happiness.
We call upon our grateful hearts to magnify and bless
Thy name, Most High! If any string of waiting harp, by strain
Of circumstance, be broken, yet we voice our glad refrain.

It may be some, this year, have knelt upon life's shore and wept
And watched. Love's sail low on the misty, dim horizon swept
Till far from sight it waned, to anchor by the heavenly strand.
Those left now chant to echoed music from that Other Land.

Awhile, 'tis true, they walked as patrols on a lonely beach,
The faces that they sometime vainly sought far out of reach,
Until one Face divine, lifting itself, dispelled the gloom,
And called, "Give thanks that those you love are safe for aye at home."

So, gathered round the sacred hearthstone, let us gladly sing
Till all the homestead rafters with the joyful chorus ring.
Pile up the logs, burn all the sorry driftwood of the past,
And let the leaping flames consume all lingering sadness fast!

Raise lilting songs of old days, with the verse of modern tune,
And strike the keynote, swell the fugue of psalm and holy rune!
Then through the mellow twilight let some soft and sweet strains roam,
With praise and deep thanksgiving for the blessed peace of home.

Nantucket, Mass.

Thanksgiving Thoughts.

Dear Lord, true Lord, there is no day
That should not a "Thanksgiving" hold,
For mercies, more than I can say,
Increasing as the years grow old.

— *Mary D. Brine.*

* * *

Most gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew, we yield Thee unfeigned thanks and praise, as for all Thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with Thy goodness, in the increase of the ground, and the gathering in of the fruits thereof. And, we beseech Thee, give us a just sense of this mercy; such as may appear in our lives by an humble, holy, and obedient walking before Thee all our days. — *The Prayer Book.*

* * *

That it is really "a good thing to give thanks" every one may discover for himself by making the experiment. Many a cloud has been driven from the spiritual and mental sky by a breath of praise. It is not a good thing to count over our sorrows and losses and perplexities; as a rule, we make them worse by doing so; but the counting of our mercies has an invigorating effect, and we are often surprised to find how much richer we are than we had thought. — *Christian Advocate.*

* * *

God gave us autumn, that we might have bread
From ripened grains, and fruitage of the land;
And when we see the year's rich table spread
With all the luscious bounties of His hand,
Our hearts, however dull, can understand
His love, and give Him thanks.

God might have ministered to earthly wants,
And given no pleasure to the sight or smell,
Yet all the field with gold and purple flaunts;
For us He fringed the gentian's azure bell,
And the rich winds by balmy odors tell
The orchard's nearness and the wild grape's haunts.
Then gladly give Him thanks!

— MRS. MCVEAN ADAMS, in *S. S. Times.*

* * *

There ought to be on Thanksgiving Day an uplifting of all Christian hearts into a loftier spirit of gladness. Thanksgiving should become more an integral element in all our worship, in all our spiritual life. Anniversaries are sad days because they recall the losses and sorrows of the year. In many homes there is a vacant chair today. Voices that sang in the songs last Thanksgiving are missed and faces that brightened the circle have vanished. Tears will choke many a hymn of praise. Yet, even in the sadness, thanksgiving should not be left out of the song. Indeed, the purest, sweetest joy of earth is transformed sorrow. — *J. R. Miller, D. D.*

* * *

But there are many happy families where there will be no empty seat, no vacant chair, where no losses and sorrows will intrude, where virtue will preside and peace will abound, where three or four generations will meet around the hearthstone, and the children will light anew the torch of love at the old council fire. What unions there will be on Thanksgiving Day! What sacred memories of the dead and absent will cluster about the occasion! And what a cause for thanksgiving are such homes, such memories, such kinships! If the dead could come back to earth — and perhaps they do — they would hover over such homes. They would come on Thanksgiving evening. They would make the old homestead a living place with their presence. — *Christian Inquirer.*

* * *

Let the Thanksgiving bells ring out! Sound forth the old "Gloria Patri," the "Te Deum," the "doxology in long measure!" Let organs swell their notes, and give utterance in tones of thunder to our human praise. Let Niagara roar, and the sublimity of Yosemite, and the upspringing fountains of Yellowstone proclaim the thanks of the people to the God of the nations. Let the palms of the sunny South wave their fronds, and let the trees of the North and of the West clap their hands, in praise to the God who ruleth among the armies of the skies and among the inhabitants of the earth. In all things, for all things, through all things, "be ye thankful." — *Bishop Vincent.*

* * *

The first holiday which comes to a home after it has been shadowed by bereavement, is very hard to bear. The general blithe-heartedness, the happy aspect of the world, contrasts with our own sense of loss and grief, and the pain deepens as we remember how happy we were only a little while ago, and feel how desolate we now are. "I will be very glad when Thanksgiving is over," cries many an aching heart. In the first feeling of loneliness words of cheer avail little. Far better is it to extend silent sympathy, to show by tender tone, and firm hand-clasp, and loving looks, that one is grieved with the mourners, than to speak, be it ever so tactfully, when the ear cannot listen. To those who sit in the shadow, only One heart in the universe can administer comfort, only One can bring the sunshine. In His own good time the Master will send peace, and perhaps show the trustful and confiding soul why He removed the desire of the eyes from the human sight. — *Christian Intelligencer.*

MRS. BURTON'S THANKSGIVING.

Myra Goodwin Plants.

MRS. BURTON put her book down with a sigh. It was one of the new novels that have created such a craze, endorsed even by the religious press for its brilliant philosophy on social questions and its suggestions of universal reform. Yet the men married women who could not appreciate their husbands' noble schemes, and the women were unhappy in their limited domestic circles, meeting their ideals of perfect manhood too late. There was no old-fashioned love-making in the book, no blessed shining of hearth-fires, no encouragement for a woman who had a family of children for her life mission, and no centering of the whole heart on the husband or wife, as the church centers its life in Christ. So Mrs. Burton sighed when the baby cried and she had to lay down the fascinating story, and her face did not have its usual happy smile when the little one sprang into her arms, and nestled her head on her mother's breast.

"How unsatisfying a woman's life is!" mused Mrs. Burton. "I've been busy till an hour ago cooking for Thanksgiving, and the most of it will be eaten up in an hour. Now it is baby, and soon the children will be home clamoring for mamma, and then John will probably come with a torn coat or a button off, and I must help with supper, get the children to bed, and do the darning; and with Aunt Susan away for a visit, I will have to get up early to prepare the house for company. How delightful it must be to be engaged in philanthropic work, and a part of the great movements that are shaping our age! There is Mrs. Green at the head of the Orphans' Home, and sister Lizzie giving public readings and entertaining so many; and Aunt Hannah, now her children are grown, can put in her time visiting the sick and poor people in prisons. I would like to be in touch with the great world awhile, and think of something above mending little jackets and darning the knees of stockings."

At that moment two merry boys, twins of ten years, and a beautiful little girl a few years younger, came in from school, bringing a fresh breeze from without and sunshine in their laughing faces.

"Shut the door quickly, or the baby will take cold. Hang up your things, boys, and, Nannie, don't hug me so tightly," greeted the little ones. They looked a little surprised, for Mrs. Burton was a mother who tried to make the home-coming a delightful time to her children; she had made her home the great object of her life, and she was the queen and guardian angel of this little paradise. The children were well trained, and seeing that their mother was tired, they began to get out their playthings without troubling her. In a few moments there came another sweep of cold, bracing air, and the children ran to the hall with shouts of joy over "Papa."

"Why, John, you are early. I hope you are not sick?" said Mrs. Burton, anxiously.

"No, indeed, but I have a treat for you, my dear. I found your brother was going to take Sarah to the 'Redemption' this evening, and that wonderful soprano you have wanted to hear is to sing the solos. So I telegraphed to the city, and was fortunate enough to secure a seat near theirs, and they will call for you in time for the 6.10 train."

"O John, how splendid! But the seats are two dollars, and the railroad fare counts, too. I don't want to have such an expensive pleasure unless you share it. I just know you intend to wear that old hat a little longer to give me this treat," said Mrs. Burton, forgetting for the moment the hardness of her lot and beaming at her partner for life in the old way.

"Nonsense, Mary! I'm not up in music, so wouldn't appreciate as you will; and as for the hat, a man cares for the inside of his head, and a woman for the outside. The width of a man's hat-brim does not determine his place in society nor his claim to beauty," was the laughing answer.

"But getting the children to bed is such a task, and I can't leave baby till midnight," demurred Mrs. Burton, hoping her husband would overrule her objections and make her go.

"The idea! It's just fun getting the youngsters off to bed, and seeing their pillow fights and pranks; and if I can't manage a baby six hours I'll go to the asylum for incurables," replied the husband with a superior air.

The tone of indifference to the mighty task before him nettled the usually amiable wife, and she half hoped that the boys would tease him, as they sometimes did her, and that Nannie would get one of her nervous spells and have to be rubbed and soothed for an hour, and that the baby would have the colic just enough to give a sample of what bedtime might be in even a well-regulated family of children. If John had been a *new* man, up to the full appreciation of that invaluable creature called woman, he would have made all right by saying, "I am not as blind, love, as I seem, to the time and strength you give to my children. They are restless and hard to manage and you do it beautifully, and it is your constant work and good management that make us able to have a home of our own and keep it such a model in every way." But being of the *old* school, John said nothing, but filled the base-burner, settled a dispute between the boys, kissed a bumped head for Nannie, and then caught the heavy baby from her mother's arms with, "Run up and get your best rig on, and I'll go and tell Millie to set you out some supper. The carriage will be here in an hour. The 6.10 train don't wait for extra primping, remember."

Another time Mary would have been so delighted over her husband's efforts to secure her a pleasure that she would have answered with a kiss, but the book had made her life of constant economy and work seem hard and tame. She did not recover her usual happy spirit even when she found that John had made some toast for her with the baby on his arm, and had hurried the slow Millie into quite a tempting supper.

The wicked little sprite called "discontent" followed Mrs. Burton to the city in spite of all she had left in her pretty home. Her choice seat had placed her among ladies in "full dress," and her plain, made-over winter suit and cheap but warm cloak seemed quite out of place among the silks, velvets and costly furs. She noted with a pang of envy that the elegant ladies around her looked as if they knew little of work and care. Of course at times the glorious music lifted her above all thoughts of the burden of life, but this passing inspiration was gone when the passengers crowded into the late train. As she leaned wearily back in her seat she questioned whether it had paid to take three dollars, when they were in debt, for an evening's pleasure, when she should have put that evening away as a pleasant, restful memory to brighten future busy days. "It was only a little dream," she sighed. "There is nothing but baking, cleaning, sewing, and running after children for me."

Two stations before Harrison was reached, Mrs. Burton heard something that aroused her from her despondent weariness. Two gentlemen had entered the car, one a reporter for a city paper. "Yes," the latter was saying, "I'm running out to Harrison to get the facts for our morning edition. Telegram says house took fire about ten, after family had gone to sleep. Nothing saved. Father burned so he will die. Then one or two children were killed by falling timber — a baby, I believe."

Mrs. Burton was paralyzed with the dreadful thought: "What if it were my husband, and baby, and my lovely little home!" She strained her ear to hear the name of the unfortunate family, but the men had moved on. She did not wait long in suspense, for as her party stepped off the train the first thing they heard was: "That Burton fire was an awful thing. It was so under way before discovered. The house went like a tinder-box. He'll die, and the children are burnt or injured. Mrs. Burton" —

But Mrs. Burton heard no more. Her brother and his wife dragged her to a carriage.

"Brace up, dear girl!" whispered the brother. "It may not be half as bad as you heard. Anyway, John is still living."

Mrs. Burton was beyond the power of speech, or even tears, but in the few moments it took to drive to her home, the events of years flashed through her mind. The happy courtship when she gladly chose to be a poor man's wife because she loved and honored him, and he her, above all others. She remembered the happy days when they lived in a few rooms, perfectly contented with each other. Then the coming of each welcome birdling into the home nest, each new love binding more closely the heart of husband and wife. True, they had both worked early and late to buy the pretty home, now almost paid for, but they had the prospect of easier days before them. She did not remember then that John was not up to the standard of the reformer in the latest novel. She did remember his quiet, consistent Christian life, and that as he grew older he became more and more called into places of responsibility. She did not think then that she had once sighed because he did not seem to enter into her inmost thoughts or appreciate that she longed for a broader existence. She could only remember his thoughtful care of her and his kindness to the little ones. And the children? No thoughts of busy days and often sleepless nights in caring for them. She only felt in her agony of soul that she would rather toil day and night in a dungeon than lose one of those precious treasures. No thought now that she would be relieved from the care and work that falls to the housekeeper. A house to make into a *home* seemed a sacred thing to her, and she wondered that she had complained even in thought at its pleasant duties.

When the carriage wheeled around the corner she closed her eyes, feeling that she could not gaze at the ruin of her life; but an exclamation from her brother made her look up, to see a very substantial frame house in the place of the smoldering pile she had expected.

"Thank God, Mary, it was not your home! We ought to have stopped to inquire. It must be Henry Burton's house," said the brother.

But Mrs. Burton was out of the carriage the first one and on her way to the door. There was a light in the sitting-room. John had forgotten the blind, and there was no doubt of his identity. He heard the carriage and sprang to the door, saying in his hearty way: "I thought I would sit up, Mary, and keep the house warm, and a cup of chocolate on the base-burner."

"Then you are not burned, John?" gasped his wife, clinging to him as for life.

"I burned my hand making your toast, but I did not mind. What is the matter, Ben?" For at that moment Mary had fallen in a faint at her husband's feet, and her brother and his wife were surrounding Mr. Burton with almost tearful interest.

This gentleman had heard the fire-bells, but on finding that the alarm sounded for a distant part of the town, he had concluded not to leave his genial fireside. He, too, was moved to deepest thanksgiving as well

as pity for the unfortunate man who also bore the name of Burton.

It was a very happy woman who presided over the Thanksgiving dinner the next day. How beautiful the little home seemed, and what a privilege the accustomed duties of getting it in order and preparing four children for company, even with the usual rebellion about ears and finger nails! How thankful she was that her husband provided so well for the comfort of his family, and how pleasant it seemed to have all the relatives for a Thanksgiving dinner, even if the work had to be done almost entirely by one pair of hands. In her great happiness Mrs. Burton often gave a sigh or felt a tear start for the other woman who was desolate on that day of general rejoicing.

John was as merry as a child. He could not help appreciating, though far from owning it, the many expressions of love he received for not having burned up, and declared he should lose his head if his wife did not stop telling him what a good husband he was. To make the family happiness complete, Aunt Susan came from the city just before dinner. She was the "sister-of-charity" aunt, who went to the home of whichever relative most needed her. She at once took charge of serving the dinner, which was well, as Mrs. Burton had not recovered from the shock she had received the night before.

After dinner Aunt Susan slipped away to see if she could give any comfort to the woman who had been so afflicted.

"I had met her, and if I had not, I've known trouble, my dear, and that is excuse enough for offering to help others," the good woman said, when she returned to her brother's home and was alone with Mrs. Burton, after the children had been put to bed by a mother who enjoyed even the romping that evening. "I came home to tell you that I shall go back and help them tonight. The house was well insured, so that is not so bad, and Mr. Burton is quite comfortable, his burns not being serious. The little boy will get well, we think, but their lovely baby was struck by a falling timber, and was not conscious again. Mrs. Burton is heartbroken over that loss. She cannot realize yet how much she has left; but she will, and will be a happy woman again."

"O Auntie, how can she live without her baby? It is such a part of a mother's life. I thought, you know, it was *my* home and husband and children, and I realized that I did not deserve my blessings. I have been a little rebellious lately over so much work and care," said Mrs. Burton.

"You have been overworking, dear, but it will be easier as the children get out of the way. I am going to stay awhile and help you with your sewing and the care of that heavy baby. But, Mary, you women who have good homes, kind husbands if not *perfect* ones, and precious children, do not half appreciate your blessings or the importance of your work. It is nice to be the old maid auntie to fit in wherever one is needed, but, Mary, it is not like being in your own home. When old age creeps on, you will have your husband, or a home his industry left you, and your children and grandchildren, while I will be in an Old Ladies' Home" —

"Aunt Susan!"

"Not quite as bad as that, I know, but others will be there. Yet while I am sure of loving care in my old age, I shall never know the meaning of the word *home* as you do. There are compensations, dear. The world could not exist without busy, happy spinsters; only it grieves me to see those who have the more blessed part of home-making discontented and worried over the necessary work. What is our national Thanksgiving Day for?"

"Gratitude for our blessings; and I've had one truly thankful day," was Mary's prompt answer.

"Yes, but the national Thanksgiving is not for public buildings or forms of government, but for a prosperous people, and they are made only in good homes. Every man who has supported a home, and every woman who has taken care of one, has been a public benefactor. There are a great many glorious reforms, but every good home lessens the need of philanthropic effort, so you are doing the greatest work that is possible in this world. Think what a power men and women, trained as you are training your children, will be. Remember how much good you do in sharing your home happiness, as you do so often, with those less fortunate. Then it is no small thing to train and give a good home and a kind friendship to a poor, ignorant young girl, as you do to Millie."

"Auntie," the younger woman said, with eyes that kindled with a new purpose, but softened with tears at the same time, "I am thankful for this experience and your words. I remember one of my school-girl essays was on Hestia, the goddess of the hearth. I shall be satisfied, for one, to put the best of my life upon my home altar."

"You remember, too," said Aunt Susan, "in those early Grecian days whenever there was a victory the first sentinel lighted his fire, and then the one on the next hill-top sent on the light of triumph from his height, until, from sea to sea, the gleaming sentinel lights told the people they were still free. So, dear, your beautiful home-light will be copied by some one else, and that warmth and light will creep into many another home. When the blessed home-fire, kept by women's hands, shines in every dwelling, then our country will be the home-land on earth, and every day a Thanksgiving Day."

Appleton, Wis.

LET US GIVE THANKS.

Yes, there are gloomy days of dark repining,
That sadly flit along on leaden wing,
And yet, somewhere, the sun is always shining,
And every winter surely ends in spring.

Yes, there is pain and suffering heart-rending,
And pitiful old age, grown faint and gray;
But young lives come to crown the old lives' ending —
Think of the children in the world today!

Yes, there is war. God waits a little longer
Ere He will all this jarring strife subdue;
But human life today was never stronger,
And human hearts were never half so true.

Yes, in each life there will be bitter sorrow,
But 'tis not long — this space of mortal breath;
There waits for each of us a grand tomorrow,
There waits for each the kindly night of death.

Beyond our sight the angels are rejoicing,
They stand around the throne in shining ranks;
Oh, let us join the song that saints are voicing,
He is our Father — let us, too, give thanks!

— BESSIE CHANDLER, in the *Housewife*.

HELEN FORD'S THANKSGIVING EAGLE.

Annie Marie Bliss.

IT was a wild scene that Helen Ford stood gazing upon from the platform of a miner's log cabin, one of a group in Moonshine Gulch in the Colorado mountain region. Away in the distance loomed the crested peaks of Gray's, Torrey's and Long's, the wind blowing the snow-crowns into cloudy veils, gold-rimmed from the light of the setting sun. On every side, as far as eye could reach, the foothills piled up in irregular masses, leaving absolutely no level ground worthy of mention.

Prospect holes by the hundreds pitted the face of old Mother Nature in sad disfigurement. Tall black smoke-stacks marked the entrances to the engine-working mines, and here and there a patient horse toiled at a "whip," moving in a straight path and drawing a long rope which hoisted the buckets from the shafts of the hand-worked mines. Burro trails stretched over the country like gray threads, and in the near distance the stage road showed broader and whiter. Cabins and shanties, unpainted and rude, huddled together in groups of two or three, and oftentimes were solitary blotches on the landscape.

An incongruity seemed Helen Ford as she stood there. Her tall, graceful figure was clothed in a becoming and trig-fitting gown, her well-poised head supported heavy coils of golden hair, and the eyes, now too sad by far, were as blue as the far-famed Colorado sky that brooded over this wildness.

Presently she turns to wave her hand to a pale, sweet-faced lady standing at the window, and walks off quickly down the trail towards the stage road. The invigorating air brings the rich color to her cheeks; her eyes grow brighter; she throws her head back in exultation, and, flinging her arms up, calls to her dog to follow her in a race.

Six months before our story opens Helen had given up her place as teacher in the academy of a New Hampshire town to accompany her frail mother to the health-giving mountains of Colorado. Her father, Henry Ford, was a modest tradesman. His savings in the bank had been drawn upon heavily in the times of sickness and death, so that he was virtually a poor man. When it became a question of a hard New England winter for the little mother and probably a desolate home for himself and Helen by spring if they did not get her away, he sold his stock and entered into Helen's plans to give the Colorado air a trial. By strict economy Helen had saved a neat little sum from her five years' teaching, and she welcomed the chance of spending it upon her treasure, her mother.

At Denver Mr. Ford found an old school friend who had come to the gold region in '59; and with him to counsel and direct, he staked out the boundaries of a mine next to one that Mr. Hartley, his friend, had worked successfully, and which lay between Central and Idaho Springs.

There was the expense of the long journey, together with $150, the cost of the patent, and $500 worth of work must be done before they could secure the patent; and these items, with the horse and bucket paraphernalia, were the heavy expenses of starting up. Hartley had rented them the cabin which he had built and occupied while he had worked his mine; and Peter Johns, an old Cornishman, occupied a shanty near by, erected by himself for present needs. He was a homeless, friendless individual, but a skilled miner who knew gold ore when he saw it. Mr. Hartley had known him in '59, and looked him up, knowing the necessity of Mr. Ford's having an honest man to help him.

Helen had taken the family expenses into her hands while her father managed the mine. At first things went well. The men felt happy over finding at once a fruitful yield from their diggings, but, as is often the case, it proved to be surface ore, and in a few weeks they lost the vein. In vain they dug and tried prospect holes; no gold could they find. But they doggedly kept at it, thinking every day to strike the lost vein.

Peter proved a friend in their trial. He insisted upon only half pay from Mr. Ford, and even that was more than the discouraged man could give, so Helen's savings began to go for the mine. For five months now they had dug with no result except a huge dump of worthless ore. Things looked decidedly black this evening, as Helen started out to meet her father. She tried to shake off her depression in a race, and to forget the fact that she had that morning changed at the bank in Central the last draft of her hard-earned savings into five shining eagles. When the month's rent, grocer's bill and Peter's wages were paid, she knew she would have just one shining piece left.

But some way she didn't feel as miserable as she imagined she ought. There was a tonic in the air that made even her courage rise, and she felt that the good Father would not let them utterly fail in their venture for the frail mother.

"It must be right," she mused. "God has taken care of us so far, and we *must* trust Him a little farther; it's the only way. The worst never happens. I'm going to laugh as long as I can; there'll be time enough to cry when I have to. Come, Jack," she cried, "let's find father;" and away they ran.

A half-mile away the weary horse and more weary driver appeared in sight. The bowed figure told the same old story of defeat.

"Poor father!" said Helen to herself, "you do need cheering up. Rise to action, Miss Ford, and show what you're good for."

She clapped her hands to Jack, who ran joyfully along, wagging his stump of a tail, and jumped upon his master. He hardly noticed the little fellow — an unusual occurrence — and the dog followed dejectedly.

"Ah, my girl, you're good to come to meet me, but I'm poor company tonight, as is usual nowadays. How's Mama Lou tonight?"

"Smiling at the window when I left her," answered Helen. "I have taken her out for a walk every day lately, and she's really brighter and better."

Helen was very careful not to let either her father or mother know how low the family purse was getting. They had enough to bear, she thought.

"Do you know what day tomorrow will be?" said Mr. Ford, wearily.

"Yes, dear, Thanksgiving. Why?"

"A mockery for us. What is there for us to be thankful for? We've reached bottom, my girl. What a contrast to our last year's New England Thanksgiving! I'm childish enough to want the old-time dinner, though I've about lost desire for any food; but it will be the first year since I was a youngster that the turkey was not an indispensable article."

"Oh, you dear old Papa Henry — what a big boy you are, after all! Do you say we've nothing to be thankful for when we have Mama Lou? We don't need turkey for our happiness, but — Mama Lou — Oh —" and something very like a tear showed on her cheek.

"Forgive me, Helen. I am a weak man with not half the courage to fight trials that you have; but the sky looks pretty black, hey?"

"Yes, papa, I know, but it's going to be brighter soon. I feel it in my bones. Now I came out here to ask you just for my sake — yes, and Mama Lou's — to try very hard to be gay tonight. She's been thinking too, today, so let's give her a good time, Stay at home tomorrow and we'll celebrate. I've planned a ride to Bellevue; I borrowed a carriage today of the grocer at Central. Now be a dear and act as lively as possible. Do you understand?"

"I'll try, Helen, my dear," and he sealed his compact with a kiss.

Helen was a clever actress and she covered well her own heaviness of heart with a cheerful manner, so characteristic of her own bright self.

"Where's Peter?" said Mrs. Ford, meeting them at the doorway; "he always comes home with you."

"I left him at the mine. He said he wanted to work later tonight, as he intended going to Central on an errand and would get his supper over there," answered her husband.

"Henry," said Mrs. Ford, at supper, "you look brighter tonight. Have you any good news?"

"No more than usual, except that I am realizing more than ever that we are rich in the possession of a girl like this yellow daffodil," and he laid his calloused hand upon Helen's hair. "She's the best gold mine I ever shall have."

"That's so, Henry," said Mrs. Ford, quietly. "I couldn't live a day without her."

"There! there! don't get too sentimental over me. I'm no better than I ought to be," said Helen, jumping up quickly to hide the tears that were starting.

Altogether it was a cheerful evening they spent, and it was late when they parted for the night.

"Peter is very late tonight," said Mrs. Ford. "He always brings in the mail when he goes to Central, and today is the day for letters from home. I hope nothing has happened to him."

"Probably he'll get into a Cornish prayer-meeting and be so happy he'll forget the time, and come trailing home about midnight," said Helen. "I don't worry about him," and so they went to their rest.

They sat at breakfast, Thanksgiving morning, trying to feel properly thankful; but with the thought of old days in New England and the despairing outlook here, they made sorry work of it.

Suddenly the voice of Peter singing in the distance broke the silence: "Praise 'im, praise 'im, sing of 'is hexcellent goodness," he sang lustily.

"Just home from his Methodist prayer-meeting," laughed Helen. "They had their watch-night service a little early in the season, I should think."

"Glory, 'allelulia," sang the voice nearer. Then the door was flung open wide and Peter rushed in.

"Praise 'im, Mr. Ford, I've struck hit! I thought I 'ad hit last night, and to make sure I staid and made a hall-night job of hit, and hit's sure this time. The lost is found, and rich as hever I seed, praise 'im," and Peter's old wrinkled face fairly shone.

Mr. Ford staggered to his feet. "Peter, it's too good to be true! Can I believe you?" and he shook from excitement.

"Has sure has hI'm a Methodist, and that's purty positive, ye know," laughed Peter.

Helen slipped away quietly and took the one solitary gold eagle from her purse, and coming to her father's side, said: "Papa Henry, this is the only bit of money we possess; it shall be my Thanksgiving offering, my last precious piece. We will have a genuine Thanksgiving today, and you shall have your turkey dinner as soon as I can get to Central for the bird. Let's all sing Peter's song."

And the little cabin rang with the words: —

"Praise Him, praise Him, sing of His excellent goodness,
Praise Him, praise Him, ever in joyful song."

Dover, N. H.

Over the country and over the town,
Over the hills that the pine trees crown,
Over the sea where the surges quiver,
Over the lake and the inland river,
Dropping from skies dull and gray with pain,
Steadily falls the November rain.
We thank God for pleasure — let's thank Him for pain!
We praise God for sunshine — let's praise Him for rain,
And lift up the voice of Thanksgiving!

— *Katharine Keifs.*

Editorial.

OUR HOME FESTIVAL.

WE again approach our New England Thanksgiving, which from the first centred around the family board. The old hearthstone about which we sat in childhood, and the well-spread table where we feasted together, come back to us when we think of the recurring celebration. The family is the organic unit, the germ-cell of civilization, the most significant association known in the universe. The centre of life, it serves a grand purpose in training and molding the human race. The home means stimulus, inspiration, the hand of help, guidance in the way of good, and protection against the influences and forces of evil. The household is a moral gymnasium in which we take our first lessons in virtue; a hive of activities where we have our first drill in the great army of industry; and a centre of sympathy and affection at once tender and true. We properly account the church a great institution, but the family was God's oldest church. The family is the making of the home church; and the church which is not also a home is a mere spiritual caravansary where people lodge for a night, but never come to stay. In view of its antiquity and eminent services to the world, the family may well celebrate its annual festival.

THE FELLOWSHIP OF HOME.

MAN is a creature of fellowships. He finds happiness in going out of himself; his own life is a hemisphere, rounded to spherical proportions and beauty only as it merges in other lives. The fellowships of a human life are many and various, but none are more precious and valuable than those of the household. We do well to renew these fellowships at the return of each Thanksgiving.

In the home are realized our earliest as well as most striking fellowships. There the bud of affection begins to expand and unfold to the light. There we first become conscious of our own incompleteness, and the soul reaches forth for sympathy and companionship. We learn in our unintelligent condition the importance of other people to us. Though we stretch out the hand in comparative blindness, we find the most generous sympathy and the reciprocation of affection in father, mother, brothers and sisters. There in the household is developed the affectional side of our nature. We learn, not so much to think and act, as to love — to love what is pure and noble, and to have a return of affection equally true and good.

The fellowships of the home are salutary and elevating. In many of our earthly fellowships lurk temptations and perils; the snare of Satan is concealed beneath their blandishments and fair promises. We must live in society — in it alone can we find our education and happiness; but, at the same time, our greatest danger comes from contact with others. We are in a hard case in this world. We cannot comfortably get on with the people about us, but we cannot do without them; though dangerous, they are indispensable to us. Nothing requires more discretion than the selection of our associations. We are known by the company we keep; and by that company we survive or perish. Amid such perils we are fortunate in having one place where the fellowships are pure and true and reliable. The associations of the home will be pretty sure to help us up the grade rather than to drag us down.

But, again, the fellowships of the household are not only pure and helpful, they are also tender and enduring. They are intimate fellowships; they enter the secret chambers of the soul; they are stamped into the very fibre of life. Other fellowships fade and perish; those of the household are fast colors. Neither sun nor rain disturbs the tint. The affections of the household are undying. New England families have been scattered to the ends of the earth; many of their members will regather about the festal board on Thanksgiving Day after an absence of ten, twenty, forty years, with all the fervors of earlier love. Other friendships would have perished by lapse of time; that of the home is imperishable. We see this in the memory of our dead. The dead of the public we forget; but the memory of breaks in the household remains long and is recalled freshly at each Thanksgiving. The vacant chair is a striking feature in the festival.

SPIRIT, SOUL, BODY.

THAT charming book, "The Ministry of the Spirit," which Dr. A. J. Gordon has left as a blessed legacy to the Christian world, has in it many helpful and beautiful thoughts. We were struck with this, among others: that there is special significance in the order of the words in 1 Thess. 5: 23, where Paul prays that "*spirit*, *soul*, and *body* be preserved entire without blame at the coming of our Lord Jesus Christ." "Our sanctification," says Dr. Gordon, "moves from within outward. It begins with the spirit, which is the holy of holies; the Spirit of God acting first on the spirit of man in renewing grace, then upon the soul, till at last it reaches the outer court of the body, at the resurrection and translation. When the body is glorified, then only will sanctification be consummated, for then only will the whole man, spirit, soul, and body, have come under the Spirit's perfecting power."

John Fletcher, in a letter to Wesley (quoted in Tyerman's "Life of Wesley," II, 563), has something very much to the same effect. He says: "As the body is not capable of perfection on this side the grave, all those powers of the soul whose exertion depends, in part, on the frame and well-being of the body, will not, cannot, be perfected here." Can any power of the soul be altogether and absolutely independent of the body while soul and body remain closely united? We think not. And we are quite sure that the conclusion must be, even as Dr. Gordon says: "We shall be perfected in holiness when, at the resurrection, we awake satisfied with His likeness."

THE REVOLT AGAINST DOGMA.

INDIFFERENCE to the intellectual aspects of Christian doctrine is a weakness of Christianity in our generation. Theology, once proudly honored as the queen of sciences, is today robbed of her crown, and humbled even in the house of her friends. Many preachers treat doctrine with silent contempt, and go for their subjects to the problems of the hour, the events recorded in the newspapers, or the practical bearings of religion on daily life. The influence of the pulpit quickly tells upon the pew. Some forty or fifty years ago each family had its shelf of theologians from which came solid books to furnish solid instruction to young and old. That shelf has now disappeared. Its inadequate substitute is the parlor table where lies the latest novel in which theology is diluted with liberal mixtures of sentiment and speculation. We all remember the remarkable popularity of "John Ward, Preacher," "Robert Elsmere," and "The Story of an African Farm," and we need not wonder that readers who took their theology from such books should swell the tide of revolt against dogma.

So pronounced is the revolt against dogma in some quarters that ministers are applauded for attacking in the pulpit what they were ordained to preach. Multitudes of church-going people are ignorant of the very rudiments of theology, and they have no desire to be instructed. Their cry is for "practical preaching" or "the simple Gospel." By practical preaching they mean being told what they ought to do in certain circumstances and under given conditions. Such preaching is seldom practical in the true sense of the word, for it too often lacks the dynamic of duty and the vision of holiness which draws rather than drives. The call for "the simple Gospel" is too frequently the expression of the mental laziness of pew-holders who want to save themselves the trouble of thinking. They wish the changes to be rung on a scale of threadbare platitudes which they are pleased to describe as the fundamental truths of Gospel preaching. The Gospel of Jesus Christ is simple, but it is simple with a divine simplicity which a child can apprehend, but which taxes a sage fully to understand. To preach it aright requires the knowledge and use of dogma. He who turns aside from the proclamation and exposition of doctrine must of necessity emasculate his sermons. If any marked effect is to be produced by preaching, there must be emphatic and continuous endeavor to put before the people the truths of the Christian faith in all their inherent grandeur, pathos and power. The intellectual and moral life cannot intelligently yield to the supremacy of Christianity until something is seen and felt of the holiness and might of God, His hostility to sin, His infinite grace as revealed in Jesus Christ, the nature and sweep of the Atonement, the reality and necessity of the inspiration of the Holy Ghost, the benefits conferred in response to faith, the peril and the guilt of unbelief, the awful certainty of the final judgment, the glory of the redeemed, and the misery of the lost. These and kindred dogmas go to build up a solid and rational Christian experience. Revolt from them slowly but inevitably leads to spiritual deterioration and weakness.

One other phase of the revolt against dogma which characterizes our generation is the kind of preaching which tells about truths instead of proclaiming and expounding the truths themselves. Sermons which enter into the geography and history of the Holy Land, which describe the philosophy and faith of conflicting parties in the Jewish nation, and which keep laying down rules as to how the Gospel should and might be preached, belong to this class. It is told in a brilliant memoir how some years ago a dignitary of the Church of England, who happened to be in London, went one Sunday morning to worship at Westminster Abbey. The famous Dean Stanley preached. "How did you like the sermon?" asked his host, when all was over. "Oh," was the reply, "it was very good; there was nothing to object to; but it was not what I went to hear. I went to hear about the way to heaven, and I only heard about the way to Palestine." A similar complaint rises from not a few pews in these days. Preaching of this sort may be interesting, but it is not Christian preaching. When Christ sent out His apostles to disciple all nations, He did not mean them to give information about the Holy Land to a world lying in the darkness of sin and despair. They preached Jesus and the Resurrection. So should we.

The Author of "America" Dead.

REV. DR. SAMUEL F. SMITH, whose name has become enduringly and endearingly familiar as the author of "America," died, without premonition or warning, in a passenger car in the New York & New England station at about 5.30 P. M. last Saturday. Dr. Smith was on his way to Readville at the time, accompanied by Benjamin McKendry of the American Baptist Missionary Union of this city. He had accepted an invitation to preach to the congregation of the Blue Hill Chapel, Readville, on Sunday, and was to spend the night at the home of Mr. McKendry. The two gentlemen had planned to go out on the 5.40 o'clock train. They reached the station in ample time, and, having purchased their tickets, seated themselves in one of the cars and continued their conversation. A minute or two before the train was to leave Dr. Smith gasped for breath, raised his hands, and fell back in his seat and immediately expired. The wife, three daughters and three sons survive him.

Dr. Smith was born on Sheafe Street, at the North End, Boston, Oct. 28, 1808. He was a member of the Eliot school, leaving it at the age of eleven years, having even at that time gained a local reputation for writing verses. He was a Franklin medal scholar, and won a gold medal for a poem while at the Latin School, from which he was graduated in 1825. He was graduated at Harvard College in 1829, having been a classmate of Oliver Wendell Holmes, James Freeman Clarke and Benjamin Pierce. Thence he went to Andover Theological Seminary, and remained there until 1832. In 1834 he was ordained to the ministry of the Baptist Church in Waterville, Me., remaining there until 1842, when he was called to a pastorate in Newton. During different periods of his life he did much editorial work with signal facility and excellence. He was editor of the *Christian Review* in Boston from 1842 to 1848, and editor of the various publications of the Baptist Missionary Union from 1854 to 1869. In 1875 and again in 1880 he visited the chief missionary stations in Europe and Asia. Dr. Smith's fame as the author of "America" has overshadowed his other remarkable abilities and work. He was distinguished as a linguist. To the last he was a successful learner of new languages, his stock finally consisting of fifteen—Latin, ancient Greek, modern Greek, French, German, Italian, Spanish, Swedish, Portuguese, Hebrew, Arabic, Syriac, Anglo-Saxon, Danish and Sanscrit, besides his native tongue, of which he was a master. He has written many hymns and poems of a very high order of merit. The substantial volume just from the press, "Poems of Home and Country" (Silver, Burdett & Co.), in which he grouped and edited his poetical works, will place him in the front rank of American poets. "The Morning Light is Breaking" is one of his best devotional hymns, and has found a place in the hymnals of most denominations and been translated into many languages. Dr. Holmes once paid Dr. Smith this prophetic tribute: "Your name and fame will live when I and my works are forgotten. You have made yourself immortal in your poems." And in his reunion poem, entitled, "The Boys," Holmes thus referred to him: —

> "And there's a nice youngster of excellent pith;
> Fate tried to conceal him by naming him Smith!
> But he shouted a song for the brave and the free —
> Just read on his medal, 'My Country, of Thee!'"

It was while a student at Andover, and when only twenty-four years of age, that he wrote the hymn which has made him so famous as to eclipse the recognition of other eminent achievements. The very interesting story, as Dr. Smith has many times told it to eager inquirers, is, in substance, as follows: —

"In 1832 Mr. William C. Woodbridge, who had been visiting Germany and the German schools, brought home with him a lot of German music books, which he gave to Lowell Mason, then the conservator of all church music. Mr. Mason, being unable to read German, turned the books over to me, and said he would like to have me give him a poetical translation of anything I saw in the books and liked.

"One dismal day in the month of February, 1832, while I was a student of theology at the

Rev. S. F. Smith, D. D.

Theological Seminary in Andover, I stood in front of one of the windows of the room in which I resided. In turning over the leaves of one of the books I at length came upon a tune which instantly impressed me as being one of great simplicity, and I thought that with a great choir either of children or older persons such a tune would be very valuable, and that something good might come out of it. I just glanced at the German words at the foot of the page and saw, without actually reading them, that they were patriotic.

"It occurred to me to write a patriotic hymn in English adapted to this tune. I reached out my left hand to a table that stood near me and picked up a scrap of waste paper — for I have a passion for writing on scraps of waste paper; there seems to be a kind of inspiration in them — and immediately began to write. In half an hour, as I think — certainly before I took my seat — the words stood upon the paper substantially as you have them today. I did not think very much of the words. I did not think I had written a national hymn. I had no intention of doing such a thing, but there it stood. I dropped it into my portfolio, and it passed out of my memory, and for a long, long time it did not come into my mind that I had done any such thing.

"Some time afterward, while visiting Boston, I took with me a collection of hymns and songs which I had written for my friend John Mason — 'Murmur, Gentle Lyre,' was one of them — and placed them in his hands. I think this little waif must have found its way into that collection, but I was none the wiser for it, and never asked what he had done, or was going to do, with it.

"On the following Fourth of July, however, while passing Park Street Church, where a celebration by children was going on, I discovered that Mr. Mason had put my hymn on the program, and at the close of the ceremony the piece was sung for the first time."

When it became "the national hymn" is not known. It was never adopted as such formally and officially by the Government, but it seems to have been adopted by the people, and for more than sixty years in school and church, and in nearly every patriotic gathering, the singing of "My Country 'tis of Thee," has aroused the people in patriotism as no other hymn has been able to do. In reply to an inquiry at one time, Dr. Smith said: "I have heard 'America' sung half way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths at Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Col., where it was played on the stalactites."

In September, 1894, Dr. and Mrs. Smith celebrated their sixtieth marriage anniversary in their home in Newton Centre. The following lines, written by a personal friend, Horatio King, for the occasion, forcefully express the affectionate appreciation felt for Dr. Smith by all Americans: —

> "My country, 'tis of thee,"
> Sing patriots far and near.
> At home and o'er the sea,
> Fête days, year after year.
>
> Where'er "Old Glory" floats,
> On land or on the sea,
> Are heard the stirring notes, —
> "My country, 'tis of thee."
>
> In home, or foreign clime,
> Wherever we may be,
> Our hearts respond in rhyme,
> "My country, 'tis of thee."
>
> The author still we see
> Of this ennobling song —
> "Sweet land of liberty,"
> His days in love prolong.

Dr. Smith was a most genial and interesting man to meet. Mrs. William Claflin, in her charmingly interesting volume, "Under the Old Elms," thus refers to Dr. Smith's visits to her home in Newtonville: —

"If any event of special interest occurred in the family, whether of joy or sorrow, some sympathetic poem of his was sure to find its way to the hearts under 'The Old Elms.' One morn-

ing, after a stormy night, came this sweet message: —

"'I listened in the evening to the sighing of the gale,
I watched the heaping snowdrifts, and heard the rattling hail;
And I thought with grateful spirit, "What a glorious God is ours,
So mighty in the tempest, so gentle in the flowers!"
And I saw within the darkness, in the paths that mortals tread,
In the land of grief and parting, of the mourning and the dead,
How God with loving mercy softening the painful blow,
Leaves joy to gild our sorrow, like flowers in time of snow.'

"Dr. Smith's visits at 'The Old Elms' were always looked forward to with pleasure by old and young, for he never came without leaving some agreeable memory. One day on looking at some beautiful flowers, a lady said, 'Will there be anything in heaven more beautiful?' Quick as thought the reply came, 'There everlasting spring abides, and never-withering flowers.' His lips were always ready to give expression to the poetry that was in his heart."

A courtly gentleman, a delightfully sympathetic and thoroughly furnished friend and companion, a versatile writer of classic prose, a distinguished poet, a hymnist of high repute, the author of our national hymn, universal and unrivaled, a sweet and childlike disciple of Jesus Christ, is wafted, by a breath, in a serene and beautiful old age, to the heavenly choir to sing forever the song of "Moses and the Lamb." Hallowed and inspiring memories are the nation's only and best inheritance. With a subdued tenderness and pathetic inspiration, which have never before accompanied the words, we sing with our countrymen on land and sea, —

"Long may our land be bright,
With Freedom's holy light,
Protect us by Thy might,
Great God our King."

A Great Loss to the Church.

THE announcement of the death of Dr. Samuel Ashton Keen, which occurred on the 13th inst. at his home in Delaware, Ohio, brings a sense of personal bereavement. Dr. Keen was obliged some four weeks ago, on account of heart trouble, to cancel his engagements to hold "pentecostal services" at the sessions of the Annual Conferences and with particular churches, and to go to his home to recuperate. We had heard nothing of his condition until this painful announcement of his death, nor have we any particulars at this writing. Dr. Keen was a man whom we loved at first sight. We first saw and heard him when he was pastor of Walnut St. Church, Cincinnati. He was appointed to that church as Dr. Brodbeck's successor when the latter came to Tremont St. Church, this city. In his pentecostal services at the sessions of the Annual Conferences he has been heard by a majority of our ministers. So sweet and gracious in spirit, so frankly and sincerely fraternal was he, so full of the conviction that God was able to save even to the uttermost, and so Christlike in personal association, that he easily won a place in all hearts. At Omaha, during the General Conference, we listened with great profit to him, as he unfolded the deeper depths of the divine promises. He has attended, we think, one session of each of our patronizing Conferences, and we never heard anything except grateful and enthusiastic praise for the meetings which he held. We are not anxious, in this hour of sorrow at his premature decease (for he was only fifty-three years of age), as we have never been, to inquire critically whether his teaching corresponded in every particular with all that the fathers have said or written. We only remember with tender gratitude that he inspired in his hearers an increased desire for a deeper spiritual life, and convinced them that it was not only a duty, but a privilege, to attain it.

His death is a great loss to the church; and yet we rejoice that he was enabled in these later years to crowd so much into them. His influence was mainly exerted upon the ministry — very largely the sources of spiritual power in our church. Few are the men who have addressed so many ministers upon the "higher life;" and no man, of all we could name, has ever been listened to with such general satisfaction and with so little expression of disapproval. There is also reason for profound gratification in this hour of the church's bereavement that Dr. Keen has put so much of his best thought into books. His "Faith Papers," "Praise Papers," and "Pentecostal Papers" have recently been given to the public. Was not He who knows all things preparing him for the final summons? Rare are the men in the church whose death would be more generally and sincerely mourned. Dr. Keen has a great cloud of affectionate witnesses in both worlds.

Personals.

— O. H. Durrell left on Saturday for Europe, to be absent for four weeks, in which time he will combine business with much-needed change and rest.

— Rev. F. H. Osgood, of Boothbay Harbor, Me., having resigned his charge, Rev. A. W. Pottle is invited to take up the work in that very interesting field.

— Dr. Buckley, of the *Christian Advocate*, and Dr. Moore, of the *Western*, were unable, because of illness in their families, to attend the meeting of the General Missionary Committee in Denver.

— William Deering, of Evanston, Ill., is becoming a princely benefactor to the church and other Christian enterprises. He has just offered $15,000 toward a new building for the Young Men's Christian Association at Evanston, on condition that $75,000 are secured.

— The trustees of Boston University have voted to constitute the $5,000 recently given to that institution by Hon. L. T. Jefts, of Hudson, a scholarship fund to be known as the "Jefts Scholarship," the income to be devoted to the aid of needy and deserving students.

— Dr. P. F. Bresee, for many years a prominent member of the Southern California Conference, and J. P. Widney, M. D., of Los Angeles, have withdrawn from the Methodist Episcopal Church and started an independent church, which they call the "Church of the Nazarene."

— We gratefully acknowledge the receipt of a printed copy of the critical and pertinent address delivered by Prof. J. Geddes, Jr., Ph. D., before the College of Liberal Arts of Boston University at the beginning of its second quarter-century, Oct. 19, upon "The College of Today in its Relations to the Past and the Future."

— Rev. E. H. Hughes, of Newton Centre, writes: "Mr. Jackson Flanders, for years an official member of our church at Newton Centre, died, on Nov. 15, after a long and trying illness. He was a brother of the late Rev. R. A. Flanders, of Canada, and has been for many years a quiet but faithful and stanch helper in the Lord's work."

— Rev. C. L. Goodell, of this city, spoke before the Rhode Island State Epworth League Convention at Providence last week, his subject being, "The Bible — the Greatest Study in the World." The same address was recently given by him at the Brooklyn South District Convention of Epworth Leagues, held at Grace Church, Brooklyn, N. Y.

— Rev. N. Tainter, of Bird Island, Minn., writes to express his approval of a recent editorial in our columns entitled, "Methodism Still Needed," and closes his letter with this significant statement: "Having known somewhat of the sad influence of Calvinism in the Eastern States, I will say, as Rev. William Livesey once did of slavery, 'I hate it, and love to hate it.'"

— Rev. Clayton E. De La Mater, recently of Cotuit, Mass., writes from Eureka, Utah, under date of Nov. 9: "I came out here for my wife's health, and shall stay the winter through, at least. We are finding the climate delightful and health-giving. Our work here under the supervision of Dr. T. C. Iliff is in an encouraging condition. I am located at Eureka, a mining city ninety miles south of Salt Lake, for the present."

— Rev. J. L. Pitner, D. D., of Trinity Church, Norwich, Conn., recently addressed Mansfield Post, G. A. R., at Middletown, Conn., being introduced by Governor Coffin. He made a fine impression by his thoughtful and eloquent speech. Dr. Pitner may be secured for lectures upon the following topics: "Flowers and Thistles from the Field of Literature;" "Our Oldest American City: Its Men and Memories;" "Life as It Is, and How to Take It;" "Evolution of the Home."

— At the funeral of Eugene Field, Rev. Dr. Bristol said: "Some day, out in God's Acre, where angels sing their 'Sleep, oh, sleep,' a monument shall mark the resting-place of our gentle poet; and let it be built, as was Daniel Defoe's in London, by the loving, grateful contributions of the children of the land." Already this suggestion has taken shape. A committee of Chicago newspaper men has the matter in hand, and the monument to be built by the contributions of the children will be placed in Lincoln Park, Chicago. The poem by Mr. Field to which Dr. Bristol made such touching and beautiful reference, will be found on our second page this week.

— Rev. F. Arnold, one of the biographers of Frederick Robertson of Brighton, tells a touching story which illustrates the wonderful influence exercised by the great preacher over his own townsfolk. A shopkeeper had in his little parlor behind the shop a portrait of Robertson on the wall. Whenever in his business he was tempted to trickery or meanness, he would hurry into the back room and look at the picture. "And then, sir," he would say, "I felt that it was impossible for me to do it." With those benignant eyes looking down upon him, he could not sin. And yet it is recalled with no little sorrow that the minister whose preaching and life thus affected those who knew him best was dogged to his death by mossback theologians who persisted in stigmatizing him as a dangerous heretic.

— "Neponset," in an interesting letter to the *Christian Intelligencer* of last week, thus alludes to a venerable and venerated Methodist: —

"The other day I saw a wood-pile, and one of the most remarkable structures I ever saw. This was not due to its size, though it was quite sizable. It was not owing to its symmetry, though it was piled with great care. It was not as a result of long, patient work, though the wood had been patiently sawed just such a length and then cut just such a minute size for kindlings. This large, orderly, patiently gathered pile was the work of a nonagenarian, the Rev. John B. Husted, a Methodist clergyman. This resident of the 'Greater Boston' is known as 'Father Husted,' and he is almost ninety-one years old. Much loved and honored wherever known, he lives in the enjoyment of good health, and with the ardor of a renewed youth is looking forward to his attendance at a near Methodist anniversary in Portland, Me., and to be celebrated in a church over which he was stationed above sixty years ago! It is no wonder that I contemplated with such interest the wood-pile near which he works every day. How he will miss it when he gets off on that anniversary! The longevity of this godly man is a great encouragement to Sunday-school workers, teachers, ministers; but, brother, to have the benefit of this example, you must saw and split your own wood."

— The *Christian* (London) of Oct. 31 says: "Mr. E. P. Telford's mission in the Splott Road Baptist Church, Cardiff, is attracting large congregations nightly, and many are professedly deciding for Christ. Mr. Telford begins next Sunday a twelve days' mission in Baillie Street Chapel, Rochdale."

— Written upon a dainty paper circlet and enclosed in an envelope which, unfolded, is also wheel-shaped, we received the following agreeable message from the aggressive pastor of Hanson Place Church, Brooklyn, under date of Nov. 12: "Forty years this day the wheels of life have run. I am counting over my treasures. My friends are best of all."

— The writer of the sketch of Hugh Price Hughes in the *Congregationalist* says:—

"He was born forty-eight years ago. 'I was intended for the bar,' he told me, 'but almost immediately after my conversion, when a schoolboy, a deep impression was produced upon my soul, by no human intervention but by the direct act of God, that I must be a Methodist preacher.' An amusing correspondence ensued between father and son. The latter wrote: 'My dear father, I think I ought to be a Methodist preacher. Your affectionate son, Hugh.' The father's reply was equally laconic: 'My dear boy, I would rather that you should be a Methodist preacher than Lord Chancellor of England. Your affectionate father, John Hughes.'"

— Bangor Methodism is so enamored with both its ministers that it is determined to keep them as long as possible under the present limitations. Rev. H. E. Foss is finishing a successful five years' pastorate with Grace Church, and Rev. J. M. Frost is closing a very happy fourth year with the First Church. It is arranged that these ministers shall exchange pastorates at the coming session of the Conference. While Mr. Frost had already received a unanimous invitation from his quarterly conference to return for the fifth year, yet the First Church consents to release him to Grace Church, and extends an invitation to Mr. Foss in order to secure the retention of both of these popular and efficient ministers in the city and to keep them in the East Maine Conference.

— In connection with the death of Eben Jordan, it is pleasant to recall the fact, which will be of interest to our readers, that Mr. Jordan started out in life as a fellow-clerk with Gilbert Haven. They were both together in Tenney's dry goods store on Salem St., at that time the leading dry goods store of Boston. Mr. Jordan and Bishop Haven always kept up the acquaintance made in those early years, and later in life when at the head of the immense concern that bears his name, he would from time to time invite Gilbert Haven, then editor of ZION'S HERALD, to address his employees or otherwise minister to their needs. After the Bishop's death, Mr. Jordan, together with Sheriff Clark, another fellow clerk at Tenney's, placed a memorial window to their friend in the People's Church of this city. Mr. Jordan was always generous to all charities that our people brought to his attention, especially to those that had to do with what are called the common people.

— Referring to the death of Dr. Keen, Rev. W. I. Haven writes: "The Doctor was one of the most delightful men I ever knew. He enjoyed the Saviour just as much in the ordinary hours of the day as in the special hours when he was declaring His blessedness to great congregations. He was one of the sanest Christian workers, and yet as full of inspiration as the more eccentric. He always lifted the whole church and the whole community into a higher plane where he labored. Some of us will never forget the gracious days in the Saratoga St. Church when he was with us. He got at the best in people and brought it out, and had the kindliest, wisest way of avoiding hobbies and prejudices and yet declaring the whole joy and liberty of the Gospel. It may not be generally known that Dr. Keen was one of the members of the Cleveland Conference that, under God, organized the Epworth League. Very much of the right direction of the League along spiritual lines was due to his influence at the beginning."

— The deep affliction which has come to Dr. and Mrs. Luther T. Townsend in the decease of their daughter, Fannie, is shared by a wide circle of friends. Death came at 6 o'clock on Monday morning, Nov. 11, at the Doctor's home in Baltimore, resulting from complicated kidney troubles, which baffled the best medical skill of both Baltimore and Boston. The funeral was held on the Wednesday following her death, and was conducted by Drs. John Lanahan, W. S. Edwards, and C. H. Richardson. The body was then brought to the family lot in the beautiful Newtonville cemetery for burial on Thursday morning, the final service being conducted by Miss Townsend's Watertown pastor, Rev. C. A. Littlefield. From the sad pilgrimage Dr. Townsend returns, in a few days, to take up again the broken threads of life's work, with a sad and heavy heart. This loved daughter was a girl of unusual promise. Though but fifteen years of age, her endowments were extraordinary, her intellect far surpassing the expectation of her years, and her character one of rare symmetry and strength. One who had known her well, said: "I remember her as one of the sweetest, purest, most innocent and angel-like children I ever knew." Prof. Shelley, of the Girls' Latin School in Baltimore, of which she was a member, said of her: "We shall remember her as she impressed us in her school life with us. Her thoughtful interest in those about her; her sweet, unselfish spirit; her bright, intelligent face; her gentleness and goodness — all have left their impress upon all who knew her." In Watertown, where she had always lived and was best known, she is remembered tenderly for her sweet, deep and unselfish character. As a Christian she avowed her faith firmly and confidently whenever circumstances required it. Very early in life she showed signs of unusual literary taste and effort. At six years of age she began to keep a diary, and the practice has been faithfully kept up since that time. From time to time she has written a story or historical romance. Many are the friends throughout the whole church who share with the father and mother the sense of disappointment that a life of such promise could not, for a longer period, develop here.

Brieflets.

Very much "Church News," already in type, is unavoidably crowded out of this number, but will all appear next week.

New subscribers will receive ZION'S HERALD for fifteen months for the price of one year's subscription.

The excellent report of the celebration of the centennial of Methodism in Truro, which appeared in last week's issue, was written by Rev. T. J. Everett, presiding elder of New Bedford District, New England Southern Conference. By an inadvertence his name was omitted.

A little extra effort to that end on *the part of all our ministers*, would give ZION'S HERALD a large increase of new subscribers.

Our readers will bear in mind that Prof. George D. Herron, D. D., will address the Boston Preachers' Meeting next Monday morning at 10 o'clock instead of at the usual later hour. The public are invited and exhorted to avail themselves of this opportunity to hear this distinguished Christian teacher.

Those who are receiving sample copies of this paper, if desirous of becoming subscribers, can hand their address to their minister, be put on the permanent list at once, and pay for the same any time before the next session of Conference.

In speaking of Dr. Glaser's recent discovery of ancient inscriptions in Arabia, Professor Hommel, of Munich, says: "It is my conviction that Arabia itself will furnish us the direct proofs that the modern destructive criticism of the Pentateuch is absolutely erroneous. The age of the Minean inscriptions runs parallel with that of the so-called code of the priests. If the former are as old as Glaser believes them to be, and the Arabian civilization, as I have proved in my first article, already existed at the time of Abraham, then the laws of the priests of Israel are also very ancient. The best proofs of the historical accuracy of the Old Testament traditions comes more and more from without, from the inscriptions of the surrounding nations."

Dr. Dunning, editor of the *Congregationalist*, in his contribution upon the second page, fully maintains the high standard which has been set for him by previous writers in the series upon "Denominational Peculiarities."

Dr. Addison P. Foster, in his weekly Boston letter in the *Advance* for Nov. 14, says, under the caption of "A Model Down-town Church:" —

"This is exactly what the Temple St. Methodist Church in Boston is. Here is a church at the West End among a population in very moderate circumstances. Six or eight gentlemen of large means and of the highest social standing continue to attend the church, though now living away at three or four miles' distance. Their support ensures the life and success of the church. Their energy, business capacity, and generous support make the church a power. The students of Boston University also attend this church, and with them the instructors. There are some forty ministers in the congregation, enough of them, as an ex-pastor laughingly says, to make sure that no one of them is a thorn in the side of their minister. Everett O. Fisk, Esq., the well-known manager of the teachers' agency in this city, is one of the leading members, and Rev. C. L. Goodell is the honored and efficient pastor."

Bishop Mallalieu is at his best in his important contribution on page 2.

As an illustration of the difficulty in promptly making place for even solicited contributions, we instance this fact for the enlightenment of those who open their paper with a feeling of disappointment because the publication of their accepted articles is so long delayed: We have printed, within two months, a very able article by one of the honored writers in the church, that was prepared by special request fully five years ago. It was a contribution that was equally acceptable to our readers at any time, and was, therefore, crowded out through the pressure of current and perishable matter. And as an instance of the exercise of quite remarkable grace and patience, we are happy to state that during the long delay the author never prodded the office with unkind or censorious reminders. Using his pen much during a long life for our Methodist press, he had become familiar with the contingencies appertaining to all journalistic experience.

"Our Occasional Correspondent" from New York, whose letter will be found on the third page, is refreshingly frank and vigorous. We have been informed by him since his letter went to press that, though New Haven had allowed the report to go out that it could not entertain the New York East Conference, it has thought better of the matter and has now announced that it will fulfill its promises made to the last session of that Conference.

The Sunday School.

FOURTH QUARTER. LESSON IX.

Sunday, December 1.

1 Sam. 16: 1-13.

Rev. W. O. Helway, U. S. N.

DAVID ANOINTED KING.

I. Preliminary.

1. Golden Text: *Man looketh on the outward appearance, but the Lord looketh on the heart.* — 1 Sam. 16: 7.

2. Date: About B. C. 1063, ten years after Saul's inauguration.

3. Places: Ramah and Bethlehem.

4. Home Readings: *Monday* — 1 Sam. 16: 1-13. *Tuesday* — 1 Sam. 16: 14-23. *Wednesday* — 1 Chron. 28: 1-10. *Thursday* — Jer. 17: 5-10. *Friday* — Psalm 139: 1-12. *Saturday* — Psalm 89: 19-29. *Sunday* — Acts 13: 16-23.

II. Introductory.

Samuel's affection for the rejected Saul showed itself in such a persistency of regret and mourning that God at last expostulated with him for it, and bade him fill a horn with the consecrated oil, go to Bethlehem, and there anoint as Saul's successor a son of Jesse, the grandson of Boaz and Ruth. The objection that the king would violently resent such an act was silenced by the further direction that he should take a heifer with him and invite Jesse and his sons to a sacrifice. The prophet obeyed. His unexpected arrival at Bethlehem caused a commotion among the elders which was only quieted when he assured them that he came on a peaceable errand. He bade them sanctify themselves for the sacrifice, and himself attended personally to the purification of Jesse and his sons. At the meal which followed, Samuel was struck with the appearance of the eldest son Eliab, and thought that this Saul-like man was the one chosen; but his mistake was at once corrected by a divine warning that he should not be deceived by stature and appearance. God seeth not as man: *He* looketh at the heart. Seven sons passed before Samuel, but neither was chosen. "Are these all?" he inquired. Then it came out that the youngest son — David — was deemed of too little account to be called to the feast, and was in the field tending the sheep. Samuel declined to sit down at the meal until he was summoned; and when he came — "a fair youth, with reddish or auburn hair and keen, bright eyes, his beautiful countenance flushed with his healthy occupation, and his whole aspect pleasant to behold" — immediately the prophet received the divine signal that the Lord's anointed stood before him, and he at once poured the sacred oil upon his head, in the presence of his brethren. This done, Samuel returned to Ramah; but the outward anointing which he had performed was followed by an inner and more important unction: "The Spirit of Jehovah came upon David."

III. Expository.

1. **The Lord said unto Samuel.** — He had been God's messenger unto Eli long since dead; to Saul before and after his elevation; and now he is sent to David. **How long wilt thou mourn for Saul?** — At the first announcement to Samuel that God had rejected Saul, he had "cried all night" unto the Lord; and though he had exhibited no softness in his interview with the king and had dealt with him severely, all the while Samuel deeply grieved over Saul's disobedient course. "He continued to mourn for Saul, not merely from his own personal attachment to the fallen king, but also, or perhaps still more, from anxiety for the welfare of Israel" (Keil). Says Kitto: "He would probably have been willing to let him run his course, looking forward to the succession of Jonathan as a sufficient remedy for the errors of his father's reign; but that succession had been cut off as a punishment for Saul's behavior." **Fill thine horn with oil.** — The first king had been twice rejected; the second was now to be anointed. **Jesse the Bethlehemite** — the father of David, and himself the grandson of Boaz and Ruth and the great grandson of Rahab (Ruth 4: 18-22; 1 Chron. 2: 5-12). **A king among his sons.** — Samuel was not yet informed which one.

A king *for Me;* not one to gratify the people's desires, but *to fulfill all My will*, as is said in Acts 13: 22, and to serve My glory. Or, *My king;* the Hebrew phrase, *to me*, or *for me*, being commonly used for the word mine (M. Pool).

2, 3. **How can I go?** — Samuel's fear was quite natural and well-grounded, as appears from the fact that he was not blamed for it, and was directed to proceed in a secret manner. Saul still held the reins of government, and had doubtless already shown signs of that mania which afterwards possessed him. He certainly would not brook the public anointing of a rival, and would execute a bloody vengeance on whomsoever should attempt it. **Take a heifer . . . to sacrifice** — an *apparent* connivance on the part of God with an act of duplicity, and yet there was no duplicity about it; it was simply concealment, which is not in itself wrong. **Call Jesse to the sacrifice.** — Notice three specific directions: Samuel was to invite Jesse; to await a divine signal; to anoint the one divinely named.

It was not the purpose of God that Samuel should stir up a civil war by setting up David as Saul's rival. *Secrecy*, therefore, was a necessary part of the transaction. But *secrecy* and *concealment* are not the same as *duplicity* and *falsehood*. Concealment of a good purpose, for a good purpose, is clearly justifiable, *e. g.*, in war, in medical treatment, in state policy, and in the ordinary affairs of life. In the providential government of the world, and in God's dealings with individuals, concealment of His purpose till the proper time for its development is the rule rather than the exception, and must be so. There is, therefore, nothing in the least inconsistent with truth in the occurrence here related (Speaker's Commentary).

4, 5. **Elders of the town trembled at his coming** (R. V., "came to meet him trembling") **. . . Comest thou peaceably?** — So unexpected was the visit, so great the awe which the venerable prophet inspired, so closely was he associated in men's minds with ideas of rebuke and judgment, that the elders were in trepidation. Might there not be some undisclosed iniquity which he was sent to punish? Or possibly, as his breach with Saul was well known, might he not be about to take some step which would excite the king's displeasure towards the town? His answer, however, allayed their fears. Nothing could be more peaceable than to offer a sacrifice. **Sanctify yourselves** — with the ablutions and purifications required by the law (Gen. 35: 2; Exod. 19: 10 ff.). **Sanctified Jesse and his sons.** — Quite likely he became their guest, and personally superintended those preparatory acts of purification by which they could acceptably attend the sacrifice and be fitted to learn God's will.

If any surprise be felt at the offering of sacrifice in a place other than that appointed in the Mosaic law, the explanation is to be found in the fact that the ark of the covenant of the Lord was not at this time in the tabernacle, but in the city of Kirjath-Jearim, and so the tabernacle had ceased for the present to be the only place of the nation's worship (Taylor).

6, 7. **When they were come** — either to the public sacrifice, or to the subsequent sacrificial meal at Jesse's house. **He looked on Eliab** — the eldest son (the "Elihu" of 1 Chron. 27: 18); his stature and majestic bearing, so like to Saul, at once impressed the prophet. He said to himself that he was gazing upon "the Lord's anointed," and awaited the promised sign. **The Lord said** — by immediate and direct suggestion to his mind. **Look not on his countenance or . . . height.** — Neither personal beauty nor stature was to have weight in the selection this time. In the first case God had given the people a king after *their own* heart, and he had proved a failure; now He intends to give them a king after *His own* heart; and his qualities will be quite different from those of Saul. **Man looketh on the outward appearance** — and therefore is often deceived; for a man may be large of body, but small of soul; beautiful in form, but corrupt in heart; and as from the heart are the issues of life, it needs one who can read *that* — in whose sight all things are naked — to determine a man's true fitness or unfitness for kingly office.

8-10. **Abinadab** — the second son; the sons evidently passed before the prophet in the order of their age, and a divine notification was given in respect to each. **He said** — not probably aloud. So the seven passed, and no choice was made; yet these comprised all who were thought of by their father to be worthy of inspection.

Seven — that is, including the three who had already passed. Compare a similar mode of expression, Judges 14: 17. It appears from this, and from 17: 12, that Jesse had eight sons; but in 1 Chron. 2: 13-15, only seven are ascribed to him (Speaker's Commentary).

11. **There remaineth yet the youngest.** — David became king at thirty; allowing about ten years before his accession, he would now be about or nearly twenty. **He keepeth the sheep.** — How much the world is indebted to David's early pastoral life for some of the choicest imagery in the Psalms! Will not sit down till he come. — The sacrificial feast must be delayed till the lightly-esteemed shepherd should be summoned.

Many a great genius lies buried in obscurity and contempt, and God often exalts those whom men despise. The Son of David was He whom men despised. We should think a military life, but God saw a pastoral life (which gives advantage for contemplation and communion with heaven), the best preparation for kingly power (Henry).

12. **Ruddy.** — The original word occurs again in the next chapter, and only once more — in Gen. 25: 25, where it is applied to the hair. Red hair, occurring but rarely in the East, is regarded as a sign of beauty. **Beautiful countenance and goodly** — more exactly, "beautiful-eyed and goodly in appearance." Moses and Joseph in their youth were similarly described (Gen. 39: 6; Exod. 2: 2).

This indicates that his eyes were keen and penetrating, enlivened by the fires of genius, and beaming with a generous warmth, by which the hearts of men and women were alike affected (Steele).

13. **Anointed him in the midst of his brethren.** — The act was public, the significance of the act private, since, later on, David's brethren did not entertain the idea of his high destiny. Prophets, priests and kings were anointed, but there had been but one king thus far, and he was still alive and regarded as "the Lord's anointed." His brethren may have "supposed that Samuel had selected David for a pupil in his prophetic school" (Cambridge Bible). **Spirit of the Lord came** (R. V. adds "mightily") **upon David** — a special and continual impartation of the Spirit, qualifying him for great things and inspiring him with noble purposes. Practically, from this time the real power passes from Saul into David's hands. It is he who comes to the front, kills Goliath, and becomes the martial hero of the people. Says Hazard: "In that act of anointing, the unseen hands of Jehovah had placed in his the reins of power, and left Saul's empty of strength."

The special supernatural preparation for his office began from that hour. A divine sign is not a mere ceremony. It would be deceitful and insincere if there were not a present blessing denoted by it, the communication of an actual power to fit the man for tasks to which he has not hitherto been appointed. Yet, with this new calling, with the consciousness of this new power, he still returned to his old work. It had not lost its sacredness; it could still impart wisdom to one who sought wisdom. He led the sheep to their pastures, he took them to the streams, he followed them into thickets and ravines where they had lost themselves. These poor silly creatures were worthy of David's diligence. And then the answer came, "The Lord is *my* shepherd: I shall not want." What a revelation to the soul of a youth! A guide near him, with him, at every moment; a guide as he was to the sheep (Maurice).

IV. Inferential.

1. Grief for the wayward and sinful should not be inordinate. Sorrow carried to excess may become incipient rebellion against God's will.

2. God has men in reserve; when a chosen instrument refuses to do His work, He can supply his place with another.

3. We are safe in going on God's errands, no matter how much personal risk may be involved in so doing.

4. We should seek a true preparation of heart for all solemn services.

5. The heart determines the character of a man. Human judgment cannot penetrate the outside; only the divine Eye can read the thoughts and intents of the heart.

6. "Muscularity is not Christianity, and bodily beauty is not holiness" (Taylor).

7. God's chosen ones are often hidden.

8. A humble occupation is often the stepping-stone to a lofty destiny.

9. God endows for His work those whom He chooses.

V. Illustrative.

Latest born of Jesse's race,
Wonder lights thy bashful face,
While the prophet's gifted oil
Seals thee for a path of toil.

Go! amid thy flocks awhile,
At thy doom of greatness smile;
Bold to bear God's heaviest load,
Dimly guessing at the road —
Rocky road and scarce ascended,
Though thy foot be angel-tended.
Double praise thou shalt attain
In royal court and battle-plain.

(John H. Newman.)

The early youth of the future king was spent in the calling of a shepherd, the ancient occupation of his race. The uplands round Bethlehem on which he fed his flocks were then no less famous as pastures, as when a thousand years later shepherds heard on them the angelic announcement of the birth of our Lord. Fortunately his appearance in these years is recorded. Short of stature compared with his gigantic brother Eliab, he was strong and manly in figure, for he speaks of himself as being as swift as a gazelle, and so strong as to be able to break a bow of steel. The beauty of his eyes is especially mentioned, and his auburn hair, if indeed the last particular do not refer to his ruddy complexion. His ordinary dress was that of his humble calling; he wore a scrip or wallet slung round his neck, and carried a stick to drive off the dogs, and a sling for defence against wild beasts, or to guide his flocks by stones thrown in needed directions, as is still common among the shepherds of Palestine (Geikie).

The family of Jesse had for centuries been famous in the little hill town, now to become illustrious as that of his favored son. There he had a family of eight sons and two daughters, of whom David, the youngest, appears to have been born in the year B. C. 1085. The pedigree of the family reached back to the wilderness life of the nation, for Nahshon, one of its ancestors, had been head of the tribe of Judah in those days, and had led it on the march. The rich Boaz, the sheikh of Bethlehem, had in later generations once more brought its genealogy into notice. His marriage with the Moabitess Ruth, moreover, had created a relationship with her people, which may well have widened the sympathies of her great descendant, David, and have led him subsequently, in a time of danger, to entrust his aged parents to the care of the king of Moab, and himself to seek shelter in his territory.

Jesse was apparently the chief man of Bethlehem, owning lands which came afterwards to his famous son. He was already old in David's youth, and as such may have given him, as the son of his old age, the name David, the "darling," or "beloved." Of the mother of the future hero we know nothing beyond the fact that both she and Jesse were alive after the final rupture with Saul, and that as her husband is first met presiding at an act of religious worship, she is twice commemorated by her illustrious son as a "handmaid of the Lord" (Geikie).

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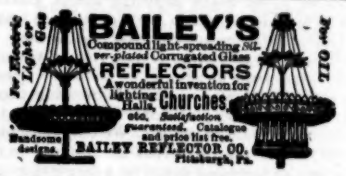
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THANKSGIVING IN THE FOREIGN QUARTER OF BOSTON.

Rev. Rollin H. Walker.

BENJAMIN, a beloved Jewish member of the Epworth League at our Settlement in the North End of Boston, was seeking to illustrate how God visits His servants in their darkest hours. "You remember," said he, "how when Jacob was alone and in troubles, he saw dot step-ladder going up to heaven and the angels of God coming down." We remembered.

As missionaries among the poor in the squalid tenements of our great New England metropolis, we want to acknowledge in this Thanksgiving season how often God gives us to see "dot step-ladder" ascending over some dark and squalid home when the face of some poor Italian, Portuguese or Jew is suddenly lighted by a spiritual illumination that could only come from the very Spirit of God. Slum visitation is hard. To have doors slammed in one's face never becomes easy; but God sees to it that in the work among the poor and the lost, oftener even than "sometimes," "a light surprises a Christian on his way."

We are especially grateful for the manifestation of the sympathy of the Epworth Leagues of New England. Barrels and boxes, checks and money orders, have come to us every week in the year, and with them assurances of deep interest and supplication on our behalf which were better than the material help.

In addition to this the poor among whom we work are casting their "two mites which make a farthing;" and sometimes the farthing is a very large one. A poor Russian peddler who comes to the night school brought some ten quires of note-paper the other day for the writing class, saying to his teacher, "I make you a leetle present for the school." The Scotch woman, who served in our kitchen so faithfully for a year and saved up all her earnings, came back after a month's absence and said that she believed that God would have her give twenty dollars of her money to the work. Of course we all protested, saying it was more than her share, and finally, when she saw that she could not persuade us to take it, she said: "Weel, ye can na keep me fra leaving of it here on the bed." And so she rushed out of the room, leaving the money. And then we would fain have fallen on our faces in shame at our own trifling sacrifices.

As to the representatives of the Epworth League in the dark places of Boston we would say to our brethren: "Oh, come and magnify the Lord with us, and let us exalt His name together."

Epworth League House, 34 Hull St.

BROOKLYN METHODIST HOSPITAL.

Rev. J. S. Breckinridge.

WE closed our eighth fiscal year on Oct. 31. It has been in some respects the most encouraging year in the Hospital's brief career. We cared for a larger number of patients than ever before, and yet met our increased current expenses promptly month by month, and the year ended with every bill paid. About $10,000 were meanwhile added to our endowment fund, which now amounts to nearly a quarter of a million of dollars.

Wills containing legacies for the Hospital, which aggregate not far from $50,000, have been made known to us during the past year. Improvements costing nearly $25,000 were begun in the spring and completed this fall. They render available the entire front of our Eastern Pavilion, which has been hitherto unoccupied in the main, and open rooms which will accommodate twenty additional beds. These are for private paying patients, and from them a net income of $3,000 or $4,000 is expected. This will materially aid us in carrying on our free work. Several applications for these elegant rooms are already on file.

A Dispensary has also been provided for in this Pavilion, which was opened Nov. 6. A multitude of poor people suffering from slight injuries or ailments will here be treated gratuitously.

When the bills for all this new work came in, we found that they called for $5,000 more than we had in hand or pledged. The outlook was dark, but day was at hand. Mr. William Hoyt, learning of our emergency, sent to our managers' meeting on Oct. 24 his check for $10,000. When Dr. Buckley, as president of our board and as an intimate friend of the donor, presented this unexpected gift, every countenance in the room lighted up, and all felt anew that God cares for this Christian charity.

The remaining $5,000 will be used in the erection of a Mortuary Chapel, which is greatly needed. This edifice and its equipment will cost about $10,000, and we hope soon to secure the balance required and proceed with the work.

Mrs. Margaret Bottome, who has been painfully impressed (as you were, Mr. Editor) by the boarded-up windows of our Administration Building, proposes to aid in substituting glass for these boards. She will give seven "parlor talks" in Brooklyn to ladies, and dedicate all proceeds from them to this object. The course tickets are selling at $2. Hanson Place Church and Summerfield Church have each taken $100 worth. It is hoped that five hundred will be sold and the entire $1,000 required thus secured. The co-operation of King's Daughters everywhere will be very welcome in this noble undertaking of Mrs. Bottome, their president.

Essex Methodist Social Union.

THE regular monthly meeting of the Essex Methodist Social Union was held at the Methodist Church, *Peabody*, on Monday evening, Nov. 11. About 150 were present, including as invited guests the local ministers and their wives of Peabody. A reception was held in the auditorium of the church, followed by a bountiful supper prepared by the Epworth League in the vestry of the church.

Officers for the ensuing year were elected as follows: President, Hon. J. F. Almy, of Salem; vice-presidents, Rev. J. H. Humphrey, of Marblehead, and Mrs. F. H. Knight, of Salem; secretary, Rev. W. F. Lawford, of Danvers; treasurer, Everett W. Durgin; directors, I. A. Drowne, of Peabody, M. Robson, of Salem, Rev. Wm. A. Thurston, of Beverly, Rev. J. H. Humphrey, of Marblehead, Joseph E. Crosby, of Danvers.

The speaker of the evening was Rev. C. H. Stackpole, of Peabody, his subject being, "The New Era of Religious Thought and Action." The paper was a masterly and interesting discussion of suggestions as to the manifestations of religion in keeping pace with the wonderful material development in recent years. The company listened to this paper with deep interest and requested a copy of the address for publication. There was a general expression of desire that it be published in ZION'S HERALD.

The musical exercises were of a high order. The invited guests made interesting remarks and congratulated the Union on the unique features which have given it success. The annual meeting, in December, will be devoted to the educational polity of Methodism, and will be addressed by Dr. W. F. Warren, President of Boston University, Dean Buell, of the School of Theology, and President Newhall, of Wilbraham.

In connection with the Social Union a Methodist Preachers' Meeting for Salem and vicinity has been organized, to meet monthly in the afternoon of the same day that the Union meets.

THE SUNDAY SCHOOL HOME DEPARTMENT.

Rev. T. C. Martin.

I MARVEL that so few schools — or rather pastors, for they must be relied upon to move in this matter — have introduced this new and very attractive phase of Sunday-school and parish work. After six quarters' experience, I see no reason why it might not be inaugurated in every one of our church fields at once, unless it be that our Book Concern could not supply sufficient Berean Senior Quarterlies, that being the form of text-book all the scholars seem to prefer.

In a country parish a bicycle or a horse is almost indispensable, as the renewing of the quarterlies and gathering of the record and collection envelopes must be done the week preceding the first Sunday of each new quarter. Later we may be able to get lieutenants to help us, but at present the minister will find it necessary for him to start it; and, besides, it will prove a very delightful "open door and effectual," not only into new families, but also into those which are just slipping out from under his parish touch. How easy, too, to turn the conversation from the Sunday-school lessons to the most direct and vital of topics for a pastoral call! He will unearth some very interesting facts, as I have, viz.: A deaf and dumb person is glad of this new phase of Sunday-school work; some Roman Catholic husbands terrorized their wives out of it in a short time; the sick and aged are delighted that they can be members of the Sunday-school again; mothers with small children give it a generous welcome; so many people have trouble with their eyes or from headaches — these and many other revelations will amply repay the pastor for his calls those four weeks of the year.

The Sunday-school treasury will gain not a little from this department, scholars usually paying fifty per cent. above the cost of the department. New scholars for the school proper will be found. "Home classes" may be formed by grouping the scholars in a given locality together; and, as many churches begin as Sunday-schools, out of these "home classes" may come, one of these days, churches. So that if we were seeking to spread our church, one of the best ways would be to push this Home Department out into the neglected families and all along the borders. Why will not the 10,000 Methodist parishes in the United States without this department today, send to our Book Concern for samples and instructions, and be prepared by the 5th of January, 1896, to show a gain of from 30 to 50 per cent. in our Sunday-school scholars?

Hopkinton, Mass.

THE FADING-OUT OF THE DEAD LINE.

THE churches are in need of the pruning-hook to cut away a hurtful tradition. They do not know that conditions have changed in regard to some things, and therefore they do not change their relations to them. We will first show them wherein they were right, and then wherein they are wrong. It was so far true that a minister, having crossed his fiftieth year, dwelt thereafter in the past, and was oblivious to the present, that he was not acceptable to the people. This incompetency was fostered by a maxim which we even yet occasionally hear, that there can be nothing new in theology. In much less than thirty years of preaching a minister would have worn a deep path for himself by going round and round in a narrow theological circle — and thenceforth there was nothing for him to do but go round and round again. He had no work to do. It was all in his barrel, ready to hand. Therefore the people marked down the dead line of fifty, and those who passed it by might leave hope behind.

So far the people were right; but they do not seem to have observed that this is now a tradition of the past, not a fact of the present. Competition for desirable pulpits has become as intense as competition in any other avocation. The minister at fifty knows that he is at a disadvantage because of prejudice against his age. The effect upon him is that he is an intenser student, and more determined to be at his best, than is the young minister of thirty. And he has great advantages. He has experience in life and with people. He is a better and a much more acceptable spiritual physician. He is riper in scholarship and in general practical knowledge. He has the equipment for greatly excelling his young competitor — and he knows that he must greatly excel him or be beaten in the contest of living. *And he does excel him.* The great sermons, the sustained effort, the highest success, are found on the dark side of the dead line. There is no mistake about this. The ministers who have passed that line, as a class, are more acceptable than the class who have not reached it; and this superiority will become more marked as the present generation of enterprising young ministers pass across it. They will be conscious that they are abler than when they were younger, and they will not permit their freshness to fade. Therefore we say to the churches: Do not act upon a tradition, but look for yourself at the present, when seeking for a pastor. And we say to the ministers who have not passed that line: Prepare yourselves for it. The first care should be of your health. Do not overwork. Do not fret. Cross the dead line in perfect health, and make it an object of life to do so. Then you can let yourself out for fifteen to twenty years of superb ministry, and be four times as good at sixty as you were at thirty. The dead line is already fading out. In another ten years it will only be a hateful reminiscence. — *Interior.*

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THE CONFERENCES.

(Continued from Page 5.)

is a large class of boys on the verge of young manhood in the Sunday-school, and the pastor spent a day last week in the woods with them, building a brush camp, eating around a camp-fire, and doing a little shooting. Several of them have just expressed a desire to be Christians.

New England Conference.

Boston Preachers' Meeting. — The order of the day was a memorial service for the late Rev. William Gordon. Dr. David Sherman presided. The formal addresses of the hour were delivered by Drs. C. F. Rice, Eaton and Clark. Sympathetic remarks were also made by Drs. Bates, Knowles and others. Appropriate resolutions were unanimously adopted. The death of Miss Fannie Townsend, younger daughter of Dr. L. T. Townsend, was tenderly mentioned, and the Meeting sent to the bereaved family a message of love and condolence. Rev. Dr. Frederick Woods offered the following resolution regarding the death of Dr. S. F. Smith, author of "America," which was adopted: —

Resolved, That we hear with profound sorrow of the sudden death, while on his way to preach, of Rev. S. F. Smith, D. D., the author of our national anthem, and we desire to record our appreciation of the influence he has wielded in giving the product of genius and patriotism to the world. Great lawgivers gave us the Constitution; a great songster has given us "America." Being dead, he will speak to the hearts of freemen for centuries to come, for laws may change, but "America" will endure, and the Republic will honor his memory as long as it shall sing his song. We tender our hearty sympathy to his bereaved family, and commend them to the tender mercies of the God to whom he has forever commended his country.

Next Monday Prof. Geo. D. Herron will deliver an address at 10 o'clock.

Boston South District.

Hyde Park. — A successful public meeting was held by the Woman's Home Missionary Society on Sunday evening, Nov. 10. Mrs. Joseph Hill, the president, briefly called attention to the work of the Society, and introduced Prof. Harriette J. Cooke, who gave a most interesting account of the Medical Mission at 40 Hull St., Boston. She said that it afforded her special pleasure to speak in this church because of the aid which it has given to this work. Mrs. F. T. Pomeroy, the pastor's wife, followed in an address which held the close attention of the audience. Arrangements are nearly complete, under the wise leadership of Mr. W. J. Slade, the superintendent of the Sunday-school, for the opening of a kindergarten department, Dec. 1. A large and well-lighted room has been fitted up, supplies have been secured, and teachers appointed. The latter have had valuable drill under the able direction of Mr. W. H. Hawley, of Malden. U.

Worcester, Trinity. — Store windows are showing advertisements of the course of lectures to be given by Leon Vincent on subjects strictly literary. From acquaintances made at the Framingham Assemblies, Mr. Vincent ought to be assured a good audience and the people much pleasure. The course begins on Thanksgiving week. Extensive preparation is in progress for the celebration of the 25th anniversary of the opening of the church. Trinity followed Park Street, and a quarter of a century of occupancy is worthy of recognition. This event is billed for the first week in December.

Grace. — The fair is a thing of the past, and the record is one of success. There was the usual round of entertainment and of dinners, entailing no end of hard work on some who, it is to be hoped, will get their reward in another world, if not in this.

Laurel St. — Mrs. G. W. Mansfield, wife of the pastor, represented and presented the work of the Methodist Episcopal Home Missionary Society, at the interdenominational meeting in the Clarendon St. Baptist Church, Boston, last Thursday. Here, too, preparations are making for a fair to be held in the near future.

Swedish. — Rev. Nels Eagle, of the Thomas St. Church, gave his people a lecture last Thursday evening on the subject of "Character and Reputation." It was excellent, and his hearers must have had good lessons set before them.

Worcester County M. E. Preachers. — On Monday, Nov. 11, these gentlemen assembled in *Whitinsville* and had a profitable session. Nothing can be better than the meeting in different localities thus, that the dwellers in the smaller places may have the benefit from ideas presented. Rev. W. N. Richardson, of Webster Square, presided, and the matter of united revival services was discussed. It was decided to begin them with a love-feast at the Coral St. Church on Sunday, Nov. 29. Resolutions, introduced by Rev. R. F. Holway, of Trinity, looking towards the more effectual curbing of the power of the saloon, were adopted. Rev. Alonzo Sanderson read a valuable paper on the life and services of the late Rev. Wm. Gordon, and resolutions in his memory were adopted. Rev. G. H. Cheney, of Webster, treated "The Kind of Preaching Demanded by the Times," and Rev. J. R. Thurston also spoke. QUIS.

Boston East District.

Prospect St., Gloucester. — Sunday, Nov. 10, was a great day at this church. The pastor, Rev. Henry L. Wriston, baptized 2, read 7 letters, announced 10 on probation, and received 37 into full membership from probation. The probationers announced are a kind of first fruits of a blessed revival spirit which pervades the church. There are two well-attended classes for probationers; that for older probationers is led by the pastor, and that for younger members by the pastor's wife. U.

W. F. M. S. — The regular meeting of the Cambridge District of the W. F. M. S. was held in *Epworth Church, Cambridge*, Nov. 7. The president, Mrs. Ayars, presided at both morning and afternoon sessions. After the usual business and reports, the subject of Young Ladies' Societies and Bands — the advisability of forming them in churches, and their relation to the Epworth League — was very profitably discussed by many of the ladies. After the lunch hour a very interesting and instructive address was given by Dr. Waugh, lately returned from India. By special request he spoke of Miss Reed, who is laboring among the lepers. A rising vote of thanks was given the ladies of Epworth Church, and also to Dr. Waugh.
E. M. COLTON, Sec.

Springfield District.

Freedmen's Aid. — On Nov. 3, Dr. J. W. Hamilton was at Chicopee and Chicopee Falls and was greatly enjoyed. At the former place the collection will considerably more than double that of last year; at the latter about $75 were pledged. Dr. W. H. W. Rees spent the same day in Springfield — at Asbury in the morning, where the collection was about $100, and at Grace in the evening, where the pledges are more than $130. Dr. Rees lectured Saturday evening at Asbury on "Some Things a Woman has a Right to Do," to a delighted audience.

Reception of Members. — Nov. 3 was communion Sunday in many of the churches. Many received additions to both memberships. At *Trinity* 17 were taken on probation and 10 were baptized — the first instalment from the Gilliam meetings. At *Easthampton* 3 were taken on probation, and two letters were received from other evangelical churches. Thirteen from probation, 7 by letter, and 2 on probation were received at *Chicopee Falls*. At *Wilbraham* four letters were read. Eight persons came by letter to *St. Luke's*. In *Westfield* 28 were baptized, 35 taken from probation, and 1 by letter. At *Gill* 2 persons were received into full connection. At *Holyoke, First Church*, 10 were received from probation, 3 by letter, and 3 taken on probation.

Special Meetings began at *South Hadley Falls*, Nov. 12, with help by the near-by preachers. Three men rose for prayers in the regular meeting, Nov. 3. At *Hampden* two asked for prayers on the same date. Rev. W. A. Dunnett, with three Canadian singers, began at *Monson*, Oct. 24. The Connecticut Valley Revival Quartet began the first series of this winter's work at *Chicopee Falls*, Nov. 11.

Holyoke, First Church. — Rev. W. E. Knox has collected and paid $2,000 more on the indebtedness since the summer vacation. The debt is now $14,000.

Barre. — Rev. O. W. Adams is in rather delicate health, some days feeling poorly, but recovering considerably on other days. He is a great favorite here and has a host of friends both within and without the church. An excellent spiritual fervor prevails in the church. All are most cordial toward the pastor, Rev. Cecil Sherman.

Springfield, Grace. — Oct. 20 was Rally day, with a sermon to children in the morning by the pastor on "Lessons from the Life of Joseph." In Sunday-school Mr. E. P. St. John gave an interesting blackboard talk on the "Spider and the Fly." An excellent harvest concert took the evening hour. On the evening of Oct. 30 the Young Men's Bible Class held its annual banquet. The president, Mr. L. H. Hosley, acted as toastmaster, and speeches were made by Rev. E. P. Herrick, the teacher, the Sunday-school superintendent and several of the scholars. A letter from Rev. T. W. Bishop, the founder of the class, was read.

Ware. — The meetings of Rev. W. A. Dunnett, evangelist, continuing from Sept. 29 to Oct. 24, were well supported by both the Congregational and the Methodist Churches. Some conversions are reported. The church was greatly quickened and strengthened. The evangelist gave universal satisfaction. Ware has suffered as much as any of our appointments during the business difficulties of the past three years, but the strength of an optimistic man of God has kept the courage of this good people up, and hopes are entertained of building the new church next year. Rev. A. M. Osgood is pastor.

Merrick, West Springfield. — Sunday evening, Nov. 3, the chandelier fell, setting the church on fire. The fire department was called and damaged the church with water between $500 and $600, sufficient to greatly inconvenience, but not enough to warrant the building of the much-needed new church.

Enfield. — Elizabeth Cooper Ferguson, the young daughter of Rev. and Mrs. W. Ferguson, was baptized, Oct. 27, by the presiding elder.

Brookfield. — Besides being his pastorate in 1837, this was Rev. William Gordon's home for four recent years, and both church and community feel a personal loss in his death. Revival services with no outside help began Nov. 3 and continued two weeks. This enterprising pastor, Rev. J. R. Chaffee, has issued a beautiful card containing the subjects for the series of sermons.

Worthington. — This double charge, South and West, is thriving under the care of Rev. W. F. Hale. Oct. 20, harvest concerts were given in both places. At the West church several have started in the Christian life and five were recently baptized.

Feeding Hills. — The harvest festival netted $130. Nov. 3, a collection of $25 for coal was taken. The spiritual work goes well. Oct. 30 was the silver wedding anniversary of Rev. and Mrs. T. A. Hodgdon. The church gathered at the parsonage, and amid speeches and general sociability made the couple happy, leaving twenty-five silver dollars and a set of solid silver spoons. Ballardvale sent a beautiful silver cake-basket. D. F. G.

New Hampshire Conference.

Manchester District.

The society at *Fitzwilliam* are seeking to devise ways and means to secure a parsonage home for the preacher. It is very greatly needed, for all tenements suited for a pastor's residence are in use. The pastor, Rev. W. T. Boultenhouse, drives sixteen miles every Sunday to preach to the people of *Richmond*. God is blessing the work, and they are looking for greater things.

Rev. G. H. Hardy is diligent in his labors at *West Rindge*. A four days' meeting has just been held — with what results we have not yet learned. Church and parsonage improvements continue. In the former a new heater has been placed, which will add comfort during the winter days. The parsonage has been painted and blinds put to every window. The society has recently come into possession of $1,200, the interest of $1,000 of which is to be used for the support of preaching.

A few consecrated women at *Peterboro* are the mainstays of Methodism in that community. Somehow they managed to advance the pastor's claim $50 this year, and always keep him paid up to date. The church building has stood for sixty years and is badly decayed in many parts. It needs to be repaired with a new house. Some of them — the pastor included and at the head — have faith for such an undertaking, but others have not; so they have been repairing by putting on a new roof and building a drain from the cellar. A new Estey organ has been put in. All these bills are fully met.

Marlboro has become quite a convention town within a few years. The centre of the convention idea is the faithful and enthusiastic pastor, Rev. G. W. Buzzell. This time it was a "Methodist convention" in the interest of education and evangelism. It was held afternoon and evening for four days, Nov. 5-8. The first day Rev. H. C. Sawyer, of Munsonville, spoke well on "The Intellectual and Spiritual Condition of England and America when John Wesley began his Ministry." This was followed by two splendid addresses by Rev. Daniel Dorchester, D. D., on "The Original Epworthians, or the Wesley Family," and "Relation of Methodism to the Religious Progress of the World in the Last Two Centuries." The second day the "Origin and Plan of the Methodist Ministry" was very clearly and ably presented by the pastor. Then

[Continued on Page 16.]

Among our advertisements we trust our readers will notice that of the Butler Bible Work Company of New York. They are making a special offer of the Full Set of Eleven Royal Octavo Volumes, for Twenty-five Dollars until February, 1896. The work has the endorsement of a large number of devout scholars, including a number of the Bishops of the Methodist Episcopal Church. For additional particulars see advertisement.

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The report of the proceedings of the General Missionary Committee, in session at Denver, will appear in the next issue.

Church Register.

HERALD CALENDAR.

Boston East District Epworth League Convention at Wakefield, Nov. 21
Boston North District Epworth League Convention, at Newton, Nov. 21
Epworth League College Day, Nov. 29
Itinerants' Institute at Mechanic Falls, Me., Dec. 3-5

Conference.	Place.	Time.	Bishop.
New Eng. South'n,	Fall River, Mass.,	April	1, Foster
New York East,	New Haven, Conn.,	"	1, Merrill
New York,	New York city,	"	1, Ninde
New Hampshire,	Lawrence, Mass.,	"	1, Fowler
Maine,	Auburn, Me.,	"	8, Merrill
New England,	Springfield, Mass.,	"	8, Foss
Vermont,	Barre, Vt.,	"	8, Fowler
East Maine,	Oldtown, Me.,	"	15, Merrill
Troy,	Gloversville, N. Y.,	"	15, Fowler

POST-OFFICE ADDRESS.

Rev. George A. Crawford, Room 46, Fiske Building, State St., Boston, Mass.

NOTICE. — Any Sabbath-school having an old library which they would like to donate to a needy school, or any school intending to purchase new books and desiring to sell their old ones at a low figure, will please notify Miss Lydia Jenkins, East Falmouth, Mass.

Money Letters from Oct. 28 to Nov. 11.

C F Atwood, A W C Anderson, H G Ashton, Mrs S D Atwood. J N Bradford. Mrs R R Cole, Miss H Coffin, W Cloudman, W C Charlton, F H Corson. Mrs H Duncan, L H Dorchester. A R Elliott. Mrs C H Felch, L S Forbes, J B Fogg, C Folsom. David Godfrey, O S Gordon. Mrs M F Hussey, A O Hodges, C N Hinckley, J D Hammond. Mrs J T D Ingell. Mrs D V Jenkins. F H Knight. G D Leach. N M Merrill, B B McDuffee, W S McIntire, John H Mansfield. J H Newland. D N Payson, G & C Prince. N A M Roe, B F Rowland. W C Taplin, John Thurston, C S Thurber, C H Trafton, Mrs J P Tyler. Waldo Whitney, J O Woodruff, G G Winslow, F A Whitman, Mrs V Withee.

Marriages.

PECK — BOWEN — In North Rehoboth, Nov. 6, by Rev. N. B. Cook, James W. Peck and Harriet A. Bowen, both of Rehoboth.

TRAVIS — HILL — At the home of the bride's mother, Mrs. Elizabeth Hill, Kittery, Me., by Rev. Wm. Wood of South Portland, assisted by Rev. D. F. Faulkner, of Kittery, Arthur J. Travis, of South Framingham, Mass., and Mary Hill, of Kittery.

CLANCY — SANDERS — In Dresden, Me., Oct. 30, by Rev. M. S. Preble, George E. Clancy and Gracie E. Sanders, both of Dresden.

GIBBS — HATCH — Also, at M. E. Parsonage, Dresden Mills, Nov. 5, by the same, Ulysses G. Gibbs, of Wiscasset, and Ida F. Hatch, of Dresden.

BAILEY — WOODWARD — In Shelburne Falls, Oct. 30, at the home of the bride, by Rev. H. G. Alley, William M. Bailey, of Malden, and Nettie A. Woodward, of Shelburne Falls.

KNOWLES — WAREHAM — In Eastham, Nov. 13, by Rev. W. Kirkby, Edward E. Knowles and Alice L. Wareham, both of E.

DROLET — BARLOW — In this city (Allston), Nov. 3, by Rev. C. H. Hanaford, Philip A. Drolet and Lucie J. Barlow, all of this city.

CONNER — EMERSON — In this city, Nov. 13, by Rev. Charles Parkhurst, D. D., Alfred Conner and Anna B. Emerson, both of Exeter, N. H.

JONES — DELESDENIER — At Jamaica Plain, Nov. 13, by Rev. A. W. L. Nelson, Charles E. Jones and Gussie Delesdenier, both of Boston.

GRIFFIN — FLOYD — In Winthrop, Nov. 6, by Rev. Seth C. Carey, S. Ernest Griffin and Nellie May Floyd, both of W.

MAINE CONFERENCE ITINERANTS' INSTITUTE, at Mechanic Falls, Dec. 3-5. Rev. E. T. Adams, of Lewiston, will conduct a love-feast at 4 o'clock on Monday afternoon. Sermon on Tuesday evening, by Rev. C. W. Parsons, D. D., of Portland; on Wednesday evening, by Rev. C. C. Phelan, of Westbrook. Prof. Geo. K. Morris, of Boston University School of Theology, will deliver a course of four lectures on Sacred Oratory: "Soul Power in Oratory; What it is Not," Monday evening, at 7.30; "Soul Power in Oratory; What is It?" Tuesday afternoon; "The Development of Soul Power," Tuesday afternoon; "The Art of Getting Audiences," Wednesday afternoon. Prof. Wm. C. Strong, of Bates College, will lecture on the topic, "The Attitude of the Christian Ministry Towards the Doctrine of Evolution," Wednesday afternoon. Rev. E. S. Stackpole, of Auburn, will give three lectures on "The Modern Prophet;" one each afternoon. Rev. Howard Clifford, of East Wilton, will give a new lecture based on his recent travels in Europe, entitled "Mission Work in English Cities," on Thursday afternoon. Rev. C. W. Gallagher, D. D., President of Maine Wesleyan Seminary, will conduct a class in Exegesis every forenoon. The passages selected for study are Matthew 18 : 13-21; Romans 7; Ephesians 11 : 1-11. All preachers in the Conference are invited to enter these classes. Examinations will be conducted as usual during the forenoons, beginning on Tuesday. Half rates on Maine Central Railroad to Lewiston or Poland Springs Junction. Half fare, probably, on Portland & Rumford Falls Railroad.

Write at once to Rev. T. P. Baker if you expect entertainment. E. C. Thayer, President.

REDEDICATION. — The M. E. Church at Wayne, Me., having been remodeled, frescoed and painted, and a new vestry added, will be formally opened Tuesday, Dec. 3. Services will be held afternoon and evening. Rev. Dr. Gallagher, president of Kent's Hill Seminary, will deliver the dedicatory sermon at 2 p. m. In the evening a praise service will be followed by speeches from Rev. J. B. Lapham, Presiding Elder of Augusta District, and other brethren. A general invitation is extended to all friends of the church, especially to former pastors. C. A. Laughton, Pastor.

Wheatlet, the best cereal food on the Market, is not steam cooked; therefore, it retains the rich nut-like flavor of wheat in its natural condition. It is far superior to the many preparations of oatmeal, which all contain more or less starch.

It was the great Teacher who said: "It is enough if the disciple be as his Master." Assuredly those who stand for Jesus, represent Him, and bear His name, should be like Him. Why is it so difficult to hold the Christian disciple to that simple aspiration and standard — the desire and purpose to be like his incarnated Lord? This it is to be holy, to be like Christ; but we never heard a specialist of holiness present that single object as the goal to which the believer should strive to attain. To make men Christlike — that on its practical side — is the whole work of Christianity.

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1-4 DOZ. ELITE GLYCERINE TOILET SOAP	.25	1 STICK NAPOLEON SHAVING SOAP	.10
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The Holy Bible, Containing the Old and New Testaments. Translated out of the Original Tongues, and with Former Translations Diligently Compared and Revised. Containing Sixty Thousand Original and Selected Parallel References and Marginal Readings. International Bible Agency: 156 Fifth Avenue, New York.

In form, size, binding, paper, type, illustrations, maps and aids of various sorts, this "International Teachers' Bible" is a model. The "Bagster" and the "Oxford" are excellent, but we are bound in all good conscience to say that the "International" beats them all. To the good points of the others it has added some peculiarly its own. The volume is portable, neat, easy to handle, and includes everything the reader needs for study. It has the flexible and tough binding of the "Bagster," with the Levant silk sewing. The paper is of the best quality, and the minion type is black and extremely clear. The chapter headings of the Authorized Version are distinctly given, and the references are carefully selected for the "International Series" of Bibles. The chronological dates are also given in each reference column. These matters of themselves make a very well-furnished Bible, but they are only the beginning of the furnishings in the "International." One-third of the volume is compacted with important helps.

After the Bible text from Genesis to Revelation comes, first, a list of sixteen plates containing representations of the Tel-el-Amarna Tablet, the Moabite Stone, the Rosetta Stone, the Obelisk of Shalmaneser II., the Prism of Sennacherib, the Cylinder of Cyrus II., Rameses II., Egyptian Mummy and its coffin, Jewish and other coins, Samaritan Pentateuch, page of Hebrew, page of Greek, Early English MS. Bible, Tyndale's Bible, and a view of Nazareth. Besides these are found a number of illustrations in the text. We believe this company was the first to introduce illustrations in these limp Bibles. Following the plates is "The Bible Reader's Aids" — a volume of 144 double-column, closely-printed pages. In the first part James Stalker tells how to study the Bible; John H. Vincent gives the teacher's use of the Bible; D. W. Whittle, the Christian worker and his Bible; Dr. Dunning, the Bible in the church; Dr. Schaff, inspiration; Dr. White, the interpretation of the Bible. The second part gives the construction and history of the text, including an account of the canon and MSS. of the Old Testament. Part third furnishes a summary of the canonical and apocryphal books of the Bible. The chronology and history are given in the fourth part, including Messianic prophecies and quotations from the Old in the New Testament. The history of neighbor nations and the music and money of the Jews are included. The land and the book come next, including the geography, geology, and ethnology of the Bible. Following the above important aids is "A Word Book," containing 268 pages, including a concordance of the Bible, topical index, list of proper names with their meaning and pronunciation, and a complete gazetteer, with references to the maps. The "Word Book" contains a glossary of archaic and obsolete words in the Bible, antiquities, customs, names of plants, animals, and precious stones, with a general index to these aids. Besides these matters the pronunciation of each proper name is given in the text. If you can find any other Bible with so much given neatly in so small compass, we would like to know about it. Mr. Charles R. Magee, who has all kinds of Bibles and good books, will furnish the "International Teachers' Bible" at 38 Bromfield St., Boston.

Christian Teaching and Life. By Alvah Hovey, D. D., LL. D. Philadelphia: American Baptist Publication Society. Price, $1.25.

Dr. Hovey is one of the great Christian scholars of our country, and has performed important services, not only for the religious public in general, but for the Baptist denomination in particular, of which he is an honored member and minister. As a teacher of the rising ministry he has been led to a scholarly study of the Word of God, and some of the fruits of that study are given in this book. The quotations from the New Testament are made in what he calls "the improved version" — that is, in the Baptist translation. This we regard as a grave mistake. The Authorized Version should be our quoted authority until something broader than a denominational text is furnished. The use of the Baptist version will necessarily narrow the use of the book to the author's own denomination.

The Vacant Chair and Other Poems. By Henry Stevenson Washburn. Boston: Silver, Burdett & Company. Price, $1.25.

This small volume contains a choice collection of brief poems distinguished for purity, tenderness and elevation of thought, and refined and graceful versification. The subjects are various — patriotic, domestic, devotional, memorial and miscellaneous. His work everywhere exhibits simplicity and sincerity of feeling. They are the songs of a true, sincere, genial and healthfulnature. The first poem in order gives title to the collection. It found a response in many a smitten heart and household during the war. "They are Coming Back One by One," "Keep Green their Memories," and "God Speed the Right" are in harmony with the key-note. The volume is neatly printed and illustrated, and will be appreciated by readers of pure and elevated taste.

Sermons on the International Sunday-school Lessons for 1896. By the Monday Club. Boston: Congregational S. S. and Publishing Society. Price, $1.25.

This twenty-first series of sermons by the Monday Club maintains the high reputation acquired in former volumes. The expositions are fresh and vigorous, and cannot fail to be of service to those who wish to understand the International Lessons. They were prepared by twenty-four Congregational pastors in and about Boston.

Sunshine for Shut-Ins. Compiled by "A Shut-In." New York: Thomas Y. Crowell & Company. Price, 75 cents.

Those able to be abroad should never forget the shut-in world. Their trials and seclusion are designed to awaken the interest and sympathy of those in health. This little book will be a comfort to them. It has a morsel of counsel and consolation for each day.

Famous Leaders among Women. By Sarah K. Bolton. Illustrated by Portraits. New York: T. Y. Crowell & Company. Price, $1.50.

Mrs. Bolton exhibits rare ability in biographical sketching, having done considerable of this kind of literary work. In this volume she outlines the lives of nine women who became conspicuous as leaders in different lines of thought and action — Madame de Maintenon, Catherine II. of Russia, Louise Le Brun, Dolly Madison, Catherine Booth, Lucy Stone, Lady Henry Somerset, Julia Ward Howe, and Queen Victoria. In these interesting sketches are set forth the qualities requisite for different kinds of success.

John Livingston Nevius. For Forty Years a Missionary in China. By his Wife, Helen S. Coon Nevius. Introduction by W. A. P. Martin. Illustrated. New York: Fleming H. Revell Company. Price, $2.

The Life of Dr. Nevius serves a double purpose: It is an admirable specimen of Christian and missionary biography, and at the same time a history of the mission planted and developed in the province of Shantung. Dr. Nevius was a distinguished minister of Jesus Christ in the Presbyterian Church. His wife is well adapted by both literary ability and intimate acquaintance to give his personal memoirs. The family was Dutch, and came to New York as early as 1650. The subject of the memoir was born at Ovid, N. Y., in 1829, and died at Hangchow, China, Oct. 20, 1893. He studied for seven years at the Ovid Academy, and graduated at Union College and Princeton Theological Seminary. Devoting his life to the mission work, he spent some time at Ningpo, and then gave forty solid years to the Shantung province. The book gives a full account of the beginnings of the mission, the methods of work, the making of converts, the founding of schools, and the introduction of Christian literature. The student of Christian missions will find the book unusually interesting and helpful.

Have Mercy upon Me. By Rev. Andrew Murray. New York: Anson D. F. Randolph & Company. Price, $1.

This book contains a practical exposition and application of the fifty-first Psalm. This Psalm is a cry of distress from a penitent soul eagerly searching for some way of deliverance from sin. This is one of the deep books of practical divinity, reminding us of Baxter or Owen, and is well adapted to inspire serious thought and to cultivate solid piety.

How to Study Strangers by Temperament, Face and Head. By Nelson Sizer. New York: Fowler & Wells. Price, $1.50.

Mr. Sizer has long been associated with Fowler & Wells in the study of phrenology. This is a book on character reading, simple and clear. It is designed to reveal the world about us and to enable every reader to find his proper adjustments.

The Last of the Vikings. A Book for Boys. By Captain Charles Young. Illustrations by Williamson. Macmillan & Co.: 66 Fifth Ave., New York. Price, $1.50.

The Vikings were the most marvelous searovers of all history. They were the dare-devils of medieval Europe; every city and State were afraid of them. They pounced, like tigers, on England, France, Italy, and the empire of the Turks; they were afraid of nobody. Of these bands of desperate men and their times Capt. Young has here given a vivid and truthful picture. The story takes the reader through adventure by sea and land, through battles, storm, surprise and capture. The narrative, though true to the main facts of history, ministers to the sense of the marvelous and stirs the blood of the boy reader.

Little Rivers. By Henry Van Dyke. New York: Charles Scribner's Sons. Price, $2.

This is a "book of essays in profitable idleness." The author has the taste of an artist, and is a cunning reader of the mysteries and beauties of nature. He has given us an outdoor book of recreation along the stream and in the field and forest. The volume contains nine little essays, of which the first gives title to the collection. The "Little Rivers" of which he writes so delightfully are the brooks and creeks for the row-boat and the fishing-rod. The simplest trace of nature takes on a peculiar interest under the touch of Dr. Van Dyke's magic pen. In the reading of this volume people of taste will find continual and ever-increasing delight.

Uncle Remus: His Songs and His Sayings. By Joel Chandler Harris. New and Revised Edition, with 118 Illustrations by A. B. Frost. New York: D. Appleton & Company. Price, $2.

Joel Chandler Harris made a new departure in American fiction. Others had found something in the Negro tastes, habits and current ideas; Mr. Harris uncovered their stores of myth and folklore. The field was a new one, and the find, when published, was variously estimated. After seven years "Uncle Remus" has become a classic of its kind. Every page is packed with humor. This new illustrated edition will engage anew the attention of the curious and mirth-loving reader.

Magazines.

— Among the very best of our monthlies is the *Forum*, invariably laden with valuable material. The twelve articles in the November number form no exception to the rule. Prof. John Bach McMaster leads in an able paper on "The Third-Term Tradition." "The Navy as a Career," by Capt. Mahan, gives important facts about that important arm of the public service. "The General Railroad Situation" is by O. D. Ashley. Prof. Lester F. Ward treats ably "Plutocracy and Paternalism;" Dr. W. K. Brooks, "Huxley's Essays;" and the late Prof. Boyesen, "Woman's Position in Pagan Times." Montgomery Schuyler has a noble tribute to John Keats; and E. W. Bok considers "The Modern Literary King." Edward F. Adams has an excellent article on "Co-operation among Farmers." The number closes with an admirable paper by Frances M. Abbott on "A Generation of College Women." (The Forum Publishing Company: New York.)

— *Music* for November has a well-spread table for the lover of the art. The number has for a frontispiece a striking portrait of Mme. Fannie Bloomfield-Zeisler of Chicago, one of the best pianists of the age, with the leading article giving a graphic and full sketch of her home life in a quiet part of that great city. Karleton Hackett has a second article on "The Breath." J. C. Fillmore recounts the "Impelling Forces in Musical History." "The Singing Teacher of the 20th Century" is by H. W. Greene. (Music Magazine Publishing Company: Chicago.)

— The *New England Historical and Genealogical Register* gives reverent and careful attention to the records of the New England family and town — those important organic units of our civilization. The histories of these organizations possess a peculiar charm for the curious reader. The forty-nine volumes of the magazine are indispensable to the historical student. The October number presents a varied table of contents. In the frontispiece we have a portrait of General Wild, followed by a sketch of his life by Bradford Kingman. The diary of William Hawes, letters of Elbridge Gerry, contributions to the Trumbull genealogy, etc., are a part of the contents. (New England Historic Genealogical Society: 18 Somerset St., Boston.)

— The *Pulpit Herald* for October is the first number of a new homiletic monthly magazine devoted to sermons, science, philosophy, the Sunday-school cause, prayer services, young people's meetings, and Boys' Brigades. It is designed to be helpful, in several departments, to pastor and people. The list of contributors is extended and contains the names of distinguished ministers in the leading denominations. Sermons of recent delivery by the most popular preachers of the country will make a leading feature of the magazine. Each issue will contain four or five sermons, and these will usually be such as all pastors will be glad to see. We wish the magazine great success. The editor is Rev. H. W. Bolton, D. D. (F. W. Clement & Company: 703 Association Building, Chicago, Ill. Price, $2 per annum; clergymen, $1.50.)

— The *Pocket Magazine* for November is a new venture. Though small in form, it is neat and attractive, and will contain from month to month brief stories furnished by well-known writers. The leading story in the current number is Doyle's "The Castle of Gloom." Elizabeth Stuart Phelps follows with "The Veteran." Rudyard Kipling has a bit of poetry, "That Day." Sarah O. Jewett gives "Little French Mary." The idea is a happy one. (Frederick A. Stokes Company: New York.)

— The *Review of Reviews* for November comes, as usual, well-filled in all its departments. "Louis Pasteur as a Scientist; His Life-work and its Value to the World," as interpreted by Prof. Frankland and the late Prof. Tyndall, is a fine article, with portraits. Perhaps the paper of greatest interest to the intelligent reader is Albert Shaw's "Recent Progress in Italian Cities." The other most striking article is "The Episcopacy's Sojourn at Minneapolis." No other magazine gives us so full and complete a view of the entire progress of the month. Whoever reads, from month to month, the *Review of Reviews* will be able to keep abreast with the movement of current affairs.

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Obituaries.

Pickles. — Mrs. Elizabeth Pickles, wife of Rev. John D. Pickles, Ph. D., died in the Tremont St. Church parsonage, Boston, Oct. 25, 1895.

She was born in East Boothbay, Me., of most excellent parents, her father being one of the leading members of the Methodist Episcopal Church. She was left motherless in childhood. At an early age she was led to the Saviour; and that experience gave direction to all her subsequent life. In her girlhood she came to Boston to reside with an aunt, and to avail herself of the advantages offered in the public schools. She afterward taught in the schools of her native town. She joined the Bromfield St. Church when she returned to Boston, and remained a member until her marriage to Mr. Pickles, June 14, 1877. During the last eighteen years she has been his loving and helpful aid and counselor. She was well fitted for her providential place by special graces of mind and heart. She possessed a peculiarly gentle spirit; and, according to the testimony of an intimate friend, "she never made an enemy for her husband or herself in any church he was called to serve." She would have been glad of the opportunity for wide and diligent work for the Lord she loved; still, she calmly and uncomplainingly accepted the quiet and secluded lot of the invalid, and, from her semi-retirement, kept vigilant watch over the welfare of the church, and was ready with wise suggestion and timely word, which often aided in judicious decision. How much many of our Methodist ministers have been indebted to the intuitive knowledge with which their wives have come to their aid!

Her final illness, caused by heart trouble, continued for some weeks. Her husband watched with tearful tenderness, and prayer, and hope; his parish added kindly ministrations to their supplications; and friends near and far joined in the prayer. Suddenly paralysis touched her heart, and quieted its weak and inconstant beating; and she who had lived and loved here, and had been loved in return, looked upon the glories of the celestial life, and passed into their fellowship, leaving her household desolate indeed. For days before her departure she seemed to be watching for her Lord's approach, whispering again and again, "Jesus," "Jesus," "Jesus."

Her memory is fragrant. Her heavenly rest shall be forever uninvaded. Our brother, who would be inconsolable but for the rich Divine promises, has received helpful sympathy in the many consolatory letters sent him since the light went out in his home. Little Helen, their sweet daughter, so early left motherless, has a brave young heart, and assures her father that she will do all she can to fill her mother's place. God shield them both!

The funeral service was held at Tremont St. Church, after preliminary service at the house, where Rev. G. S. Butters read a poem and Rev. Dr. Bates offered prayer. Dr. Mansfield, presiding elder of the district, had charge of the service, and at the church he was assisted by Bishop Foster, Rev. S. C. Carey, Dr. W. N. Brodbeck, and the writer. Many friends were present from former parishes. The floral offerings were profuse and very beautiful. The tired body was laid to rest until the resurrection morning in the quiet cemetery at Melrose.

WM. T. WORTH.

Paul. — Sarah A. Durgin, wife of Samuel Paul, was born in Tuftonboro, N. H., Aug. 19, 1831, and died at her home in Kittery, Me., Oct. 26, 1895.

Mrs. Paul was the daughter of Trueworthy and Abigail Durgin, and spent her younger days in her native town. She sought and found the Saviour when sixteen years of age, and united with the M. E. Church, of which she has since been an honored and useful member.

She was married to Samuel Paul, of Kittery, Nov. 26, 1854, and went to his home, where she has "done what she could" to glorify the Saviour whom she so dearly loved and worthily followed. Three sons were given her, one of whom died in infancy; the others, Herman and Sumner, are enterprising merchants in Kittery. They, with her adopted daughter, an invalid husband and a large circle of friends, mourn their loss.

Mrs. Paul's life was one of exceptional usefulness. To know her was to love her and seek her counsel. She was a mother in Israel who ever had words of encouragement and help for all who came.

She suffered greatly at the last, but gave beautiful evidence of His presence and help. She died triumphantly, and her memory and influence for good will never cease with those who knew her.

D. F. FAULKNER.

Stanley. — Alice A. Stanley fell asleep Oct. 7, 1895, aged 16 years and 8 months.

She was the eldest daughter of Edward C. Stanley, and granddaughter of Rev. Edward S. Stanley. Her mother was also a devoted Methodist, being a daughter of the late J. C. Hollister, for many years a class-leader in the church at Glastonbury. Alice was one of those who had not wandered from the fold, and might have dated her acceptance with God from her infancy. At the age of eleven years she united with the South Manchester Methodist Episcopal Church, in which she remained a consistent member.

The superior quality of her mind led her to lay broad foundations for a highly cultured womanhood. From the high school in this place she went to Wilbraham, where she took a high stand as a student in the Wesleyan Academy. She was soon recognized as a leader in the class-room, the literary society hall, and the prayer-meetings, while on the campus her genial nature made her a general favorite. Dr. Newhall speaks of her as "one of the most winsome, gracious, bravely ambitious girls" who had ever been under his care, and that "the teachers and students all have but one testimony to the beautiful character of their common friend." It was her intense devotion to her studies which led her to persevere and take the final examinations at the close of the spring term, even when her teachers and friends knew that she was far from well.

A slight cold, the grippe, pneumonia and consumption followed each other in rapid succession. Only a few months had passed from those final examinations when the dread shadow had settled, and all that a wealth of love with the most skilled attendance could do, would not stay the approaching end. But while her physical strength grew less it was apparent to all who were with her that her spiritual powers were daily growing, and her beautiful character was ever becoming more Christlike. It was not unnatural that in the last moment before the spirit took its flight her face lighted as with a heavenly radiance, coming as it may have into the more favorable conditions for growth, even the immediate presence of the Saviour. All those high and noble ambitions which were here cherished are even now being realized.

JULIAN S. WADSWORTH.

Todd. — Lewis H. Todd, of Palmyra, Maine, passed from his earthly life, Aug. 18, 1895. He was born in the town of Knox, Me., in 1818.

At the age of sixteen he left his native town and worked for some years on Penobscot River. Feb. 21, 1842, he was united in marriage with Miss Hannah C. Coffin, of Columbia, Me., whose death occurred June 8, 1884.

Mr. Todd was converted at Great Works at the age of twenty-five. He at once became an active worker in the church of his choice. He was a gifted exhorter and soon received a license. To the day of his death he diligently exercised this gift.

In 1888 he removed to Bradford and settled on a farm. Here he was appointed class-leader, and was instrumental in organizing a M. E. Church. In 1863 he removed to East Corinth. He was leader of the class here for three years, when he changed again his residence, removing to Newport. Here he was class-leader until 1886, when he married Mrs. Fannie Millett, of Palmyra, and moved to that town.

Mr. Todd was an old-time Methodist, true to every interest of his church. Stormy was the day or night that kept him from his place in the church service; and even when his strength failed him, when most men would have thought themselves too weary and sick to go, he was found at his post. His last service at the church was to lead the Sunday evening prayer-meeting, only a few days before his death.

He died as might have been expected from the life he lived. When questioned as to the future by the writer a few hours before his death, he replied, "It's all right; I settled that years ago." A faithful soldier has been translated. On whom shall his mantle fall?

A wife, daughter and son are left to sorrow, but not as those without hope.

G. H. H.

Knight. — At Boothbay, Me., Oct. 12, 1895, Lottie L. Knight obeyed the summons to depart and be with Christ.

Several years since she became an earnest Christian and united with the Faulkner Methodist Church in Malden, Mass. She very early in life cherished a worthy ambition, completed a commercial course of study, and for three years, with much acceptability, was employed as a clerk by the firm of Smith & Patterson in Boston. While there she was smitten with that dread disease, consumption, and was compelled to resign her position. Transferring her residence, accompanied by her mother, to Southern California, for eighteen months she made a heroic struggle for life. It was then evident that there was no release.

Returning to the home of her childhood, she rapidly declined until her freed spirit bade adieu to a devoted mother and loving friends to fill some higher sphere, we trust, in her eternal home.

A little before her death she spent three weeks in our home. This brief acquaintance revealed noble traits of character that had made her a favorite in the social circle. She was by nature unselfish, amiable, cheerful, affectionate, and true to her convictions. The rich grace of God had made these virtues more prominent and beautiful, so that she was an ornament to society, a bright jewel and faithful worker in the church. Human words cannot do justice to such a beautiful life. Her best record is on high. Her steadfast faith, patient endurance of suffering, perfect resignation to the blasting of earth's brightest hopes, and the sunshine reflected from every feature at the mention of her heavenly prospect, as she conversed freely about the future, made it an inspiration to a higher life to be with her.

At last, without a cloud or fear, with a prayer on her lips, her sweet spirit passed to a happier realm. While a widowed mother and dear brother, the only surviving members of the family, mourn her absence, she will watch for their coming.

M. E. KING.

Jordan. — Mrs. Susan Beckwith Jordan was born, May 16, 1818, and died in Willimantic, Conn., Oct. 22, 1895, aged 77 years, 5 months, and a few days.

She was a faithful and valued member of the Methodist Episcopal Church for about fifty years. She was cheerful, devout, self-denying, patient and loving. The eldest son testifies that he never heard his mother utter an unkind word. A part of her epitaph might properly read, "She always made home happy." Among her last words were: "It is pleasant to die with all my children around me." One of her eight living children is Rev. Dwight A. Jordan, pastor of Sands Street Methodist Episcopal Church, New York city. Another son is Prof. Jules Jordan, a well-known musician and composer, in Providence, R. I. Five sons, with loving care, bore this Christian mother to her burial.

O. W. SCOTT.

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Review of the Week.

Tuesday, November 12.

— Japan to receive additional indemnity for hastening the evacuation of Port Arthur.

— The Ward line steamship "Niagara" sinks an American bark, in the fog, off Cape Henlopen; five men on the latter drowned.

— Kurdish outrages continue, owing to the Sultan's policy of delay.

— British troops ordered to the Gold Coast to join the expedition against Ashanti.

— Testimony given in New York against ex-Chief of Police Byrnes, that he was a partner in a gambling-house while captain of police.

— More than half a million acres of the Nez Percé reservation in Idaho to be thrown open for settlement on the 18th inst.

— American, French and Italian warships ordered to Turkish waters.

Wednesday, November 13.

— U. S. Minister Terrell estimates that upwards of 10,000 Armenians have been massacred during the last thirty days.

— The battle-ship "Texas" injured by straining in dry dock.

— Mrs. Helen M. Gougar loses in her libel suit against Hon. E. A. Morse.

— President Cleveland and members of the Cabinet attend the wedding of ex-Secretary Whitney's daughter, who was married to Mr. A. H. Paget.

— A Wells-Fargo agent robbed of $20,000 at Colorado Springs.

— The Fall River steamer "Puritan" pulled off the rocks at Great Gull Island.

— Elizabeth Cady Stanton's 80th birthday celebrated in the Metropolitan Opera House, New York, by three thousand women.

— A large amount of stolen goods given up by J. S. Chaffee, a prisoner in this city.

— Hon. Josiah Quincy nominated as Democratic candidate for mayor of this city.

— Indignation meeting in Faneuil Hall to protest against mob law and Negro lynching in the South.

Thursday, November 14.

— The freedom of the city of Dundee conferred upon Ambassador Bayard.

— A Chinese steamer conveying troops blown up by an explosion; only eleven persons out of a thousand escape.

— Five oystermen drowned off Rockaway.

— Fresh Turkish outrages; teachers slain by Kurds.

— The municipal council of Vienna again dissolved because it insisted on re-electing Dr. Lueger mayor of the city.

— The reorganized Erie Railroad to have a capital of about $128,000,000.

— A statue of Col. Thomas Knowlton, of Revolutionary fame, unveiled in Hartford.

— Rev. R. H. Conwell, of Philadelphia, elected president of the International Society of Christian Workers.

Friday, November 15.

— Terrible massacre of Christians at Sivas; the Sultan informs the Powers that 80,000 reserves will go to Armenia at once.

— Eight hundred cabmen on strike in New York city.

— Francis Schlatter, the healer, disappears from Denver.

— The injuries to the battleship "Texas" very slight; can be repaired in twelve days for $300.

— The "Puritan" steams to New York to go into dry dock.

— The Chickasaws and Choctaws refuse to abandon their tribal relations.

— The New Haven road takes charge of the New England.

— Fire in the Empire Distilling Company's building in this city; several persons injured in a panic in a candy factory adjoining.

Saturday, November 16.

— Daughter born to the Czar and Czarina of Russia; the babe to be named Olga.

— Death, in this city, of Eben D. Jordan, the head of the famous house of Jordan, Marsh & Co., at the age of 73.

— The launch of the British cruiser "Edgar" sinks off Nagasaki; 43 men drowned.

— Ex-President Harrison and ex-Secretary Foster address the Presbyterian missionary gathering in New York.

— A proposition to purchase the Whittier homestead at Amesbury and keep it as a memorial building.

— The steamer "Laurada" seized at Charleston for violating the neutrality laws; she is charged with conveying Cespedes and his followers to Cuba.

— Irish settlers in the backwoods north of Ottawa offer forcible resistance to tax-gatherers.

— "The Improvement of Boston Harbor" discussed at the annual dinner of the Boston Merchants' Association.

— Massachusetts Day at the Atlanta Exposition.

— A Brooklyn health official compelled to pay $1,500 for a case of compulsory vaccination.

Monday, November 18.

— The Christian mission in Harpoot pillaged and burned by the Turks; the missionaries escape, but 500 people are massacred.

— Nineteen persons lose their lives by a street-car going through a viaduct into a river at Cleveland.

— Sudden death, in this city, of Rev. Dr. S. F. Smith, the well-known author of "America."

— Gen. Campos to introduce political reforms in the hope of conciliating the Cubans.

— A Negro lynched at Frederick, Md., for assaulting a white woman.

— A strike of the building trades in New York city for higher wages and shorter hours imminent.

— A Syrian church established in New York city.

— Liberals badly defeated in the first trial of universal suffrage in Belgium.

— Father Damien's brother goes to the Sandwich Islands to continue the work among the lepers.

— Nearly 6,000 lives and over $9,000,000 worth of property saved last year by the Life Saving Service.

THE CELEBRATED CARICATURIST, Thomas Nast, has not hitherto been known as an author. He has written an article for *The Youth's Companion*, illustrated by himself, showing "How Caricatures are Made," which will be published in the next volume of the paper.

THE CONFERENCES.

[Continued from Page 12]

"Ministerial Education," and "Methodism as a Factor in the World's Evangelization," were presented by Rev. N. T. Whitaker, D. D. The latter address was spoken of as especially fine. Thursday, Rev. J. S. Colby, pastor of the Congregational Church in Marlboro and twin brother in aggressiveness with the Methodist pastor, gave a very brotherly and helpful address on "Two Hands Better than One." Then followed the roll-call of the church, conducted by E. P. Richardson, the efficient class-leader. The presiding elder then had his turn in two addresses, one on "Methodism an Educational Movement," and the other on "Educational Methods in Methodism." On the closing day Rev. G. H. Clark, of Chesterfield, spoke on "The Secret of Aggressive Methodism," and Rev. Geo. S. Butters, first on "The Epworth League — Its Origin, Meaning and Promise," and then on "The Holy Spirit in Revivals." The meetings were well attended and will do good.

The convention is now being followed by evangelistic services conducted by Miss E. H. Delavan, of Boston.

The churches at *Keene* and *West Swanzey* are both at work paying off their debts. Before Jan. 1 they expect to sing the song of deliverance. This will put West Swanzey all right with the Church Extension Society, and leave it in condition for aggressive work. They are now putting up six horse-sheds. The last dollar of the Keene debt will be paid within the next two months, and then for the first time in twenty-eight years the church will be free. Excellent work is being done in all departments. The Junior League, led by the pastor's wife, has carpeted the vestibules recently. The Epworth League has been holding a series of revival services that are being continued by the pastor, Rev. James Cairns.

A few mercy drops are visible at *Winchester* and *Westport* — one or two have been converted. The pastor, Rev. J. L. Trow, is holding meetings at some of the outposts. All are expecting a good winter's work.

At *Hinsdale* Rev. J. H. Knott, with his accustomed energy as a repairer of churches, is busily engaged in putting new floor timbers under the rear portion of the church. They have long been badly decayed. When this is done the building will be in good condition. The social meetings have a fair attendance and are excellent seasons of grace.

The shout of the *Chesterfield* pastor is heard in the land. He is praising God for souls saved. He reports the camp-meeting held in August as a season of great power. Soon after the close of this meeting he was invited to an outpost five miles away, known among the people as Broad Brook. The type of civilization there was not of the highest kind; it was somewhat like the "submerged tenth" of the great cities. Mr. Clark held a camp-meeting with them for five days, and as a result eighteen have been baptized and joined the church on probation. They held some of their week-night meetings in the schoolhouse, but the board of education of Winchester have closed it against them. Now they talk of building a chapel to seat about one hundred. The evidences on the surface are that God has certainly wrought a great work with many of these people. In some cases it has brought in entire families. Mr. Clark is now holding revival meetings at the Factory Village. He has entered upon the third week at this writing. Deep conviction is upon the people, though no one has yet started. Some walk five miles to be present. Before long he will begin at the Centre. He is determined to take the region for Christ. There are those who talk in opposition to the work, but certainly God is with the people. May the good work go on!

Rev. Mark Tisdale and wife, of West Thornton, have been spending a short vacation at Chesterfield, his former charge and Mrs. Tisdale's home.

Our recent trip over the region just written of covered ten days. During eight days of this time we held one quarterly conference a day, had two communion services, two love-feasts, preached ten times, and gave two addresses at the Marlboro convention. Our travel averaged nearly thirty miles a day for the ten days. The care given us by the pastors and people has kept us in good trim, and we return home hardly willing to say we are tired. Thanks to them, and praises to God! B.

The Turning Point

In many a man's life is some trivial hint which suggests an important action. Many a life has been snatched from the grave by some friend recommending Adamson's Botanic Cough Balsam to one suffering from Lung and Throat Diseases. At all Druggists.

Dover District.

Candia, notwithstanding business depression and misfortunes, is doing well in church matters. Current bills are met by current income, and some spiritual interest appears. Pastor C. E. Hall, though physically quite poorly during the summer, has yet kept the pulpit supplied save one Sunday, and now finds himself in better physical condition than for a long time, with confident expectation of seeing salvation in Candia before the year shall close.

All will be glad to learn of the improvement in health of Rev. Henry Copp, of *Epping*, and that he hopes very soon to resume work.

A generous friend has presented the Conference with a note for $300, which, with accumulated interest, is to go into a fund for domestic missions in N. H. Conference. The security will soon be in the hands of the Conference trustees. If others will do likewise, we may find the key to our rural problem. G. W. N.

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